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HISTORY
OF
WEST CALDER

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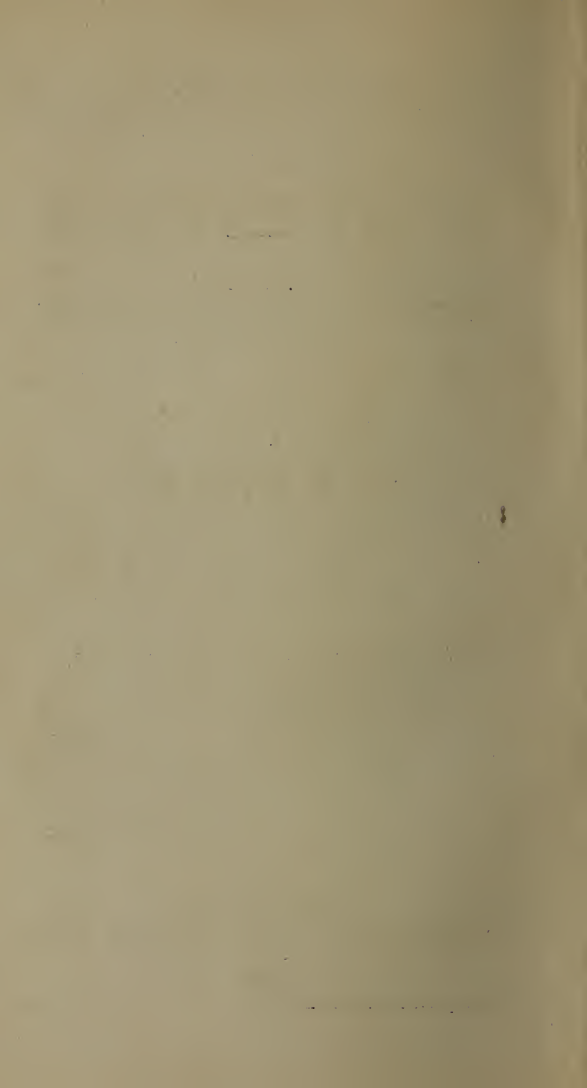
BY
A NATIVE.

“Breathes there a man with soul so dead,
Who never to himself hath said,
This is my own, my native land.”

SCOTT.

WEST CALDER:
PRINTED BY A. H. AIKMAN, ‘REPORTER’ OFFICE

1885



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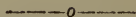
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INTRODUCTION.



IN introducing this history in a permanent form to the people of West Calder, the author trusts that they will pardon any mistakes or omissions inadvertently made, either by himself or the publisher, seeing it is our first venture in writing and publishing. At the earnest solicitation of a number of esteemed friends, we have ventured to print 200 copies, fixing the price as low as possible to ensure an immediate sale.

It having been remarked that Chapter 26 closes this history rather abruptly, it may be as well to state that this was simply owing to the exhaustion of the material at hand. Besides, the writer is more interested in the West Calder of the past than the West Calder of to-day, seeing it has fallen to his lot to preserve some records that would otherwise have been lost for ever; whereas, in regard to current events, the recording angels, if I may so call them, are busy at work in their various spheres, *takin' notes*, principal amongst whom is Mr Thomas Thomson, who occupies the responsible

offices of Inspector of Poor, Clerk of the Parochial Board, and Registrar of Births, Deaths, and Marriages. Therefore, in these and many other respects, that it is needless to refer to here, the current history of West Calder is in safe keeping; and, while I have neither sought to flatter nor offend, I have endeavoured to present the history and traditions of West Calder in a popular and readable light, and while perfectly aware, as has been publicly suggested, that the history of such an important place might "go on for ever," surely one, situated as I am, might be permitted a little rest before that period arrives. But, if these Chapters, (the first seven of which appeared in the Hamilton Advertiser in the year 1883, and the whole of them in the West Calder Reporter of 1885), have only created a desire for more instead of supplying a felt want, then all I can meantime say, in medical and clerical parlance is, 'repeat the dose', by purchasing and re-reading them, as there are worse things than *cauld kail het again*.

The history is certainly larger than at first anticipated, and if any institution or interest has been omitted the blame is not mine, as a meeting, duly advertised, was held in the Masons' Lodge, on the evening of

Friday, 22nd May 1885, for the express purpose of receiving information, when a number of gentlemen attended, and what they reported has been duly recorded. To the Editors of the *Hamilton Advertiser* and the *West Calder Reporter*, I am indebted for their courtesy and kindness. And to those who voluntarily aided me in compiling this book, my heartiest thanks are due, assuring them that the old friendships thereby revived, and the new ones formed, will remain a permanent pleasure, while they share the honour of having brought West Calder to the front historically.

ERRATA.

Preface, ixth page, and 17th line, for farm read tarn.
Page 13; line 9; for scarlet read secret.

- | | |
|------|--|
| 14; | 19; omit T before Torphichen. |
| 28; | 15; for Tiends read Teinds. |
| 29; | 6; for Aulk read Auld. |
| 30; | Chapter IV ; commences with the words—"In the previous chapters" |
| 46; | 27; for lee read lea. |
| 51; | 8; Chapter VI commences here. |
| 52; | for tiends read teinds. |
| 78; | 9; for heritable read entailed. |
| 90; | 13; for Royal read Highland. |
| 117; | 9; for sin read shun. |
| 118; | 13; for carring read carrying. |
| 183; | 8; for Killiendean read Killindean. |
| 203; | 28-29; for quod read quoad. |
| 221; | 28; for has read was. |
| 221; | 25; for heed read had. |
| 241; | 19; for momentary read monetary. |
| 248; | 2; add, of the, before noblest. |

A few other errors in spelling have crept in but as they do not injure the evident meaning, they are not noticed here.

NOTES.—Page 25. A further inspection of the bare walls of the Auld Kirk reveals an old built-up doorway, at the south-west corner. The Joug or the Branks, I am not sure which, formerly hung here outside the door, and are said to have been built into the buttress there.

Page 68. It has been suggested to me that Badds or Baads took its name from the Scotch word BAWD a hare. This may be so, just as the Laird is often known by the name of his estate; and, as Hartwood took its name from the favourite wood or haunt of the Stag.

DEDICATION.

IN dedicating this book to the People of West Calder, natives and settlers alike, the writer begs leave to state that its compilation has been to him a literary exercise and labour of love, in order, if possible, to extricate his native place from the obscurity that has hitherto shrouded its history. Such as it is has depended upon the material at hand, and whilst trusting my efforts to treat it in a popular manner, will merit their appreciation, I will venture to subscribe myself in a form once well known to the boys and girls of the old Parochial School where I was educated, first under the genial Rev. Wm. Roxburgh, and then under the sterner Mr David Samuel Walker :—

William Cochrane Learmonth is my name,
And Scotland is my nation;
West Calder is my native place—
A pleasant habitation.

PREFACE.

—o—

“ He that writes a book doth not ill,
He that writes *none* does better still,
Saving his own pains and his critics ill will.”

OLD SAW.

COUNTRY CRACK.

Wife. Dinna believe him, guide man, he havers owre muckle for me.

Husband. I'm no shure about that, guide wife. I doot the callant speaks a lot o' trith in his havers, he keeks into sae mony holes and corners that ither folk wad ne'er think o'. Wha wad e'er thocht afore that a hail book could be written about Wast Cather.?

DEAR READER,—This conversation could have been overheard one night last winter, in a humble cottage within sound of the Co-Operative clock, between a worthy pair “of ye olde schoole,” while the good wife hobbled through the kitchen, attending the

household duties, and the good man sat in his great armed chair, speecks on, reading the West Calder Reporter of the day, containing one of the following Chapters. Both were elderly persons, rather deaf with age, speaking louder in consequence, otherwise their conversation would not have been overheard, nor the writer told their were already two opinions abroad about his "book or history." It is somewhat dreadful to be told that the *auld wives* are against me, for a woman's instinctive intuition is often shrewder than a man's reasoning. A novice at writing, may, however, console himself, on reflecting that great authors have been severely handled by the critics, who were once described as themselves the failures in arts and letters. Besides, this book has no pretentions to anything but painstaking care, and only in that respect will it be recommended or defended. Before commencing to write a careful collection of material was made whereon to found the facts, theories, and inferences it contains. If errors have occurred no one would be more thankful to have them pointed out than the writer, who has spared no pains to test the truth of what has reached him by history or tradition. But the more that was gathered the more

apparent it became that some links were wanting which previous information led up to, hence he turned to others for information which brought pleasant intercourse with persons who gladly gave it so far as they possibly could, but who often perplexed me with *posers* on Antiquarian, Genealogical, Geological, and other kindred subjects of undoubted interest, which it is to be regretted, are still unsolved, so that in these and other respects

“ A hallo of mystery
Surrounds this history.”

One thing, however, has come clearly to light, the origin and meaning of the word Calder, it comes from the Celtic, a northern language, and has passed through various stages of spelling, in various districts, some of which I will give: Calder (in Caithness, Lothian, Yorkshire, and Cumberland); Cad-der (in Lanarkshire); Cawdor (Argyleshire); Caleddwr (British or Welsh for hard wood; and Celldwr, for woody water); Caldarium (Rom. The place of Springs); Caledonii (Rom. The people who live in the well watered woods). Cal, water; hence Caul the waterfall, Caldron the waterpot; Caledonia, land of the mountain and the flood. Der is

derived from dour or dor, *i.e.*, oak, literally the stubborn hard wood that defied the ravages of time and the axes of the stone age ; hence Calder means the well watered woods. Here the mighty oak was once the dominant tree, amidst streams, marshes, and meadows variously called waters, burns, skyes, mosses, moors, mires, lochs, lakes, bogs, as successive languages mingled, or the features of the places changed. These combined features giving character to the district, found expression in the poetic exclamation of the first Celt, who viewed the place from the heights of Bathgate, and to his followers shouted Cawdor !

“ Aboon whar Bathkel after stood
As gifted to ye Holyrood
Be Malcolm fort ye good.
Nigh silver mines which King James wrought
That unto him brought profit nought
Save empty show and bitter thought.
Lands that Cammore did inherit,
Lands redeemed by Bruce’s merit ;
Which dowry fair Marjory got,
Whence sprang the Royal Stuart, I wot.
That ancient line would’st thou retrace,
Go then to Holyrood apace
Where thou shalt see each lineal face
And note their serial looks
Conform to coins and pictured books
Roll of o’er a hundred kings

That lore of twenty centuries brings ;
Lo ! these the Scoto-Irish royal race
On the canvas thou dost trace
No Pictish Caledon is there
Save of the female line the heir ;
Fierce Scots and Picts could ne'er combine
Till love cords bound the royal line."

What the place was like then we can only guess now. A Saxon rhyme, of a later date, however, records that

" Cather wood was fair to see
When it went up to Camel tree,
Cather wood was fairer still
When it went up to Corset Hill."

So that by progressive inference it must have been fairest the further it extended in ages past, of which extent we have undoubted evidence. Impenetrable is the darkness that overhangs the first colonists of this isle ; but the "bull's eye" of Rome sheds the first ray of light upon them. Let us see whom they found here in these very woods, what their appearance, deportment, and name. From a fragment of Dio preserved by Xiphilin, we learn. "Of the northern Britons there are two great nations called Caledonii and Moeatæ, for the rest are generally referred to these. The Mæatæ dwell near that wall which divides the island into two parts. The Caledonians inhabit

beyond them. They both possess rugged and dry mountains, and desert plains full of marshes. They have neither castles nor towns, nor do they cultivate the ground, but live on their flocks and hunting, and the fruits of some trees, not eating fish, though extremely plenteous. They live in tents naked, and without buskins. Wives they have in common, and breed up their children in common. The general form of government is democratic. They are addicted to robbery, fight in cars, have small and swift horses. Their infantry are remarkable for speed in running, and for firmness in standing. Their armour consists of a shield and a short spear, in the lower end of which is a brazen apple, whose sound, when struck, may terrify the enemy. They have also daggers. Famine, cold, and all sorts of labour they can bear, for they will even stand in their marshes for many days to the neck in water, and in the woods will live on the bark and roots of trees. They prepare a certain kind of food on all occasions, of which, taking only a bit the size of a bean, they feel neither hunger nor thirst."

Such were the real or genuine inhabitants of the woods, remarkable amongst other things for large limbs and red hair. Such

were the people who roamed, hunted, and camped in these woods, when the climate was more genial, and foilage more luxuriant than now—E'er the unwonted clink of the Roman hand axe clattered in these woods and vales—E'er the arrow, javalin, spear, or sword of a Roman drank the blood of these brave nude tribes, who neither relished nor yielded to the civilising oppressors.

Fierce was the struggle they held with Rome, but they always got the worst of it. To extirpate them the woods were felled, and as the tree falls so it lies. In the mosses of this parish are still to be found deep below what now seems the surface those very trees, which peat diggers asserted were the evident remains or relics of the flood. Oh no, they are nothing of the sort. The story of the flood is upheld by the testimony of the rocks, and mayhap also by the shale that now gives back so brilliantly the light of other days. But these trees were felled by order of Roman generals, for their own protection and safety, from the men of the woods. By and by Rome, rotten at the heart, decayed and fell; in the death struggle her legions were recalled, leaving Briton to her fate. The strong arm removed, her various tribes fell foul of each other, pro-

ducing scenes of bloodshed and woe; a cry for help went across the ocean, to which the Saxon responded even before Christianity had reached these warrior tribes, some of whose customs, ceremonies, and rites still cling to the popular mind, and will as long as there are two hearts left to love, and hallowe'en recurs to decide their fate :—

“ Two hazel nuts I through into the flame,
To each nut I gave a sweetheart's name;
This, with the loudest bounce me sore amazed,
That in a flame of brightest colour blazed.”

Nor dare we deny our children like fun. Besides, many names from their various languages adorn our maps and puzzle our schoolmen. Weird were the religious rites and ceremonies they performed. Themselves nature's children, nature was all they knew and worshipped. The sun that ruled the day, the moon that ruled the night; the lordly oak 'neath which they slept, worshipped, or hunted. But the moon, the strange fantastic moon, that never set nor rose two nights alike, and which has even in Christian ages caused such furious contests between Auld Lights and New Lights, and which, even now, exercises a strange lunar influence over the mind and body of man, It was the moon, I say, that puzzled them

most of all, and drew forth their most enduring superstitious reverence, hence the moon alone, as a deity, has left its name in Calder, in memory of by gone days and ways. On the height, now called Turnie-moon, variously spelled Tarn-ye-moon, Tame-the-moon, and probably Tarneymoon, for on this high ground there formerly was a lake on the farm, now become a peat moss, from which a little burn still flows. By this tarn of the moon in the silver light of evening, we think I see the Britons of old—what are they doing, moaning, groaning, thumping, jumping, dancing, prancing. What is the meaning of this? Stay! let us behold them; see their operations have ceased, they have formed a ring round that little farm which reflects the moon, themselves, and the trees, in its placid waters. At a given signal they all fall upon their bended knees, and with a wild cadence pour forth their awful devotions, their long streaming red hair reaching the ground, hiding face and shoulders, and reflecting itself in the limpid waters of the sacred tarn.

Some may doubt this tale, but such cast reflections only on the truth of history, which hitherto has been unimpeached, though scoffed by some, yet the recent discovery of

a curiously carved stone dug up at Carriden, the eastern end of the Roman wall, 'twixt Glotta and Bodotria (Clyde and Forth), and now preserved in the Antiquarium Museum, Edinburgh, having an inscription, to Cæsar Augustus Pius in the centre. The panel to the left of the inscription has a sculptured representation of a mounted Roman soldier galloping over a group of two slain and two living Caledonians, naked and armed with a spear, sword, dagger, and square shaped shield. The other panel bears a representation of the sacrifice of the Suovetaurilia. Surely those who doubt me will believe this story, which has preserved its silent testimony for so many centuries, and is as old as Diana the goddess of the Ephesians, whose trophies are now being unearthed in another land.

Another strange tradition belongs to Tamethemoon, which I was piously told when a child. Here the famous witches of Calder ascended to the moon, flying on broomsticks. Up they went to tame or turn the moon each eight and twenty days, fearing that under the influence of the new callendar of 1582 the moon would go wrong and forget to re-appear in the heavens for ever, to the sad loss and woe of mankind;

some of those witches were caught, tried, condemned, and burned on the Cunnigar or witches knowe of Mid Calder, that still lies between the Almond and the village. Upon this mound or remnant of a Pictish fort, were burned many of those unhappy wretched creatures called witches, around which, at morning and evening the conies play, and where at the solemn hour of midnight, when there is no moon in the heavens, these witches may still be met, keeping lone vigil with hooting owls and bats. If you wish to see them go then and take courage, for they are harmless now. Speak not to them, for with mortals they dare not commune, for they were more wronged than wrong doers, more innocent than the saneti fanatic murderers, the then Kirk-Session.

Speaking of witches, I may state that they were verily believed in once upon a time, and many of them burned. An old author relates that the Scottish witch was a vulgar monster, confining herself to injuring the health of parties against whom she had a grudge, drawing the milk from the cows, changing herself into a hare, a cat, or a dog. Another relates that the witches took hands and danced a reel to Geilie Duncan's music, singing in one voice :—

“ Cummer, go ye before ; cummer, go ye ;
Gif ye will not go before, cummer, let me.”

The following rhyme relates the diresome effects of witchcraft as performed by one Alison Gross :—

O, Alison Gross that lives in yon tower—

The ugliest witch in the north country—

Has trysted me ae day till her bower,

And mony fair speech she made to me.

She show'd me a cup o' the guid red gowd,

Weel set wi' jewels sae fair to see ;

Says, ' Gin ye will be my leman sae true,

This guidly gift I will you gie.'

' Awa', awa', ye ugly witch,

Haud far awa' and let me be ;

For I widna ance kiss your ugly mouth

For a' the gifts that you could gie.'

She turned her richt and round about,

And thrice she blew on a grass-green horn,

And she sware by the moon and the stars aboon

That she'd gare me rue the day I was born.

Then out has she ta'en a silver wand,

And she's turned her three times round and round,

She uttered sic words that my strength it fail'd,

And I fell down senseless on the ground.

She's turned me into an ugly worm,

And gar'd me toddle about the tree,

And aye on ilka Saturday's night

Auld Alison Gross she came to me.

But as it fell out on last Hallowe'en,

When the Fairy Court was riding by,

The Queen lighted down on a gowan bank,

Nae far frae the tree where I wont to lie.

She took me up in her milk-white hand,
And she straike'd me three times o'er her knee,
And chang'd me again to my ain proper shape,
And I nae mair maun toddle about the tree.

Beside those witches who haunted these woods and waters, there were other spirits of greater antiquity and romance ; for, while the eastern portion of this parish has been reclaim'd to something like its ancient fertility and beauty, the western and southern portions are to a great extent the wild wastes the Romans left them, and who that has trod the weary wild of Muldron and Badds, or ventured to penetrate the romantic vales of the Cairn Hills, past Crosswood to Graingingar between which and the Maidenhill, where Garval Syke and Raven Cleugh burns meet to form the boundary of three shires and three parishes, but must have felt the spirit of awe and loneliness that reign supreme over this once happy hunting ground of former ages—the wild joy of the merry fearless Moss—Trooper of a latter date. Contrast this with the beauties of the woods and glens from Harburn to Polbeth, and the picture is complete. Fit haunts of Rory, Spunky, and Kelpy—gods of the woods, waters, and moorlands, children of Woden and Thor—who crossed the mighty Faem from Vaterland with the Goth, Scandas and Saxon. Long

have Rory, Spunky, and Kelpy haunted these vales if they do not now, whom methinks I have either seen, heard, or communed with. Yes, I have seen the spark from Spunky's heel frightening the eery moor-fowl, the timid lark and hare, with their enemies the hawk, fox and weasle, and driving dread to my own heart as he leapt o'er Muldron and Badds

To dance on the Witches Knowe,
Where grass would never grow—
O'er-looking the sainted Oddies Well,
Now the shrine of his brightest spell.

Have I not heard Rory's footsteps, stealthy as a mouse, on whose approach the old wild man, who dwelt in the manse cot, prayed for mercy and forgiveness in tones of distracted devotion, while great drops fell from his steaming temples such as I had never seen fall from my father's brow although it was often said he preached and prayed loud enough for the whole parish to hear him. The wild deer, too, heard Rory, and, startled at his approach, bounded from the Hartwood and fled through the open glades of Broadshaw (once the Braid Forest, and den of the wolf) nor rested till the deep dells of Limefield were reached, where the mated doves cooed at even, and all the birds of the wood joined the enchanting chorus.

Though the Herd's in the fields,
Did quake in their beilds,
From Hermon to the Liston Shields.
Nor ventured forth that solemn night,
(Though morning found their sheep aright,)
For Rory did the wolf afright
And seldom harmed the good,
Though he chased the deer of Holyrood
For planting a Cross on the Hill of the Wood.
While Kelpy sped along the stream
That murmured like a midnight dream,
Bedecking all in silver sheen
As if to spite the fairy queen,
For purer jewels ne'er were seen
Than hung on flower, or grass, or tree, I ween !
When morning woke
The silence broke,
In clarion notes,
From a thousand throats !
(So glad to see and hear,)
It calmed the fear
Of the startled deer.

And what shall I say of Rome. In the heyday of her power her legions came, saw, and conquered, planting one of the numerous camps above Hartburn, (but in Mid Calder parish) as an out post between the Prætoriumsof Koria (Currie) and Caer, (Carstairs) bringing their gods with them, so that the gods of Rome have been worshiped in Calder, (as well as the gods of Druids or Saxons), with all their numerous progeny ; for religion

is natural to man, of every clime and coast ; natural as food or sleep. It is a craving, a felt want, that all seek to gratify.

Rome, Greece, and Heathendom *all tried* and all failed, for the decree had gone forth : “ The world, by wisdom, knew not God.”

Still Mythology is a sad and bulky tale, and seems but dying hard.

Perhaps I have lingered too long on this theme, for the compass of a preface, and thereby provoked some impatient reader to say pshaw ! this is not history. True, quite true, is my humble reply. It is not exactly history, but it is tradition and history combined. And what would history be without tradition ? There is tradition in every land ; in every church ; in every state. Family tradition, tribal tradition, and national. Shall there, then, be no tradition related in the history of a parish, or place, envolved in the very mystery of tradition, oral, if unwritten ? Go to the Falls of Clyde, and admire as you may, the elevating nature of their grandure and beauty, but what would Corry Linn be without its Wallace ? were not his spirit there ! Or what of Bannockburn ! without its Bruce of deathless renown ? Learned he not to :—

“ Lay the proud usurpers low !
Tyrants fall in every foe !
Libertys in every blow ! ”
When watching a spider ?

Have we not been told the Carpenter's Son was himself a Carpenter, or how know we that St. Peter died such an awful death at Rome, but from tradition, well supported tradition.

History, indeed, would be but a poor skeleton, without its traditions, which make it so portly and interesting. And life itself, a *misera cordis* when robbed of the Tales of Grandfather's and Grandmother's, or youth forbid to sit at their knees. Loved we not to hear tales, when young ? Shall we not relate them in mid-life as well as old age ? No one is compelled to listen ; no one compelled to read a book like this, if they have no pleasure in it ; but if excuse were needed for the writer, he has one at hand, which he trusts will suffice, viz. :—The pleasure it has given him, personally, to hunt up the history and lore of his native place, where the happy days of child-hood were spent, which somehow seem to be lived over again, while writing, with their real joys and real sorrows, for children's joys and sorrows are real. Would that parents, teachers, masters, and

mistresses, remembered this. Then would the world be happier; less censorious; society cheered and improved; the well spring of life filled to overflowing: and the very dawn of the Millennium appear producing a kindlier feeling in all the relationships of life, as well as amongst those who receive and those who labour for the welfare of others; and likewise between the reader and

THE AUTHOR.

History of West Calder.

CHAPTER I.—ORIGIN.

In presenting your readers with an historical account of West Calder, it is my first duty to state that I am indebted to various authors for the following information which I will endeavour to compile in consecutive order :—

Calder is a large district in Edinburghshire or Mid-Lothian, Scotland. The ancient history of this district is involved in the general history of Scotland and England, commonly called great Britain, and a few general extracts will lead us through the vista of time down to the more immediate history of Calder, and thence to the history of West Calder, to which I will afterwards confine my remarks.

The most early mention of Scotland is made by Tacitus, who flourished about one hundred years after Christ. The original population seems to have consisted of Cimbrians from Jutland. About two centuries before the

Christian era the Cimbrians appear to have been driven to the south of Scotland by the Caledonians or Picts, a Gothic colony from Norway.

Tacitus denominates the country Caledonia. The venerable Bede, who wrote about the year 700 A.D., names the country the Province of the Picts. And Alfred the Great, who translated his history into the Anglo-Saxon tongue about the year 882 A.D., called the people Piohts and their country Piohtland. From the Picts then or Piohts probably originates the population of the Lowlands—the Lowlanders having been in all ages a distinct people from those of the Western Highlands.

In the tenth and eleventh centuries the name of Scotia, previously applied to Ireland, was given to modern Scotland, by which title it is designated by Adam of Bremen. About 258 years after Christ, the Dalraids of Bede, the Attacotti of the Roman writers passed or repassed from Ireland into Argyleshire, and became the progenitors of the Scottish Highlanders, who speak the Irish or Celtic language, while the Lowlanders have always used the Scandinavian or Gothic.

Coming to the more immediate history of Edinburghshire, we find that although the Romans landed in Kent about 60 B.C., yet it

was not until 80 A.D. that they reached this part of the country, when Agricola formed a chain of forts from the Forth to the Clyde. After many wars with the natives, the Romans at length subdued them and called the province that lay between their two well-known walls, Valentia, in honour of their Emperor, Valentinian 1st.

The Romans held the country they had conquered until 446 A.D., and three years after they left, it became a prey to the Saxon invader. After a century of hard fighting, the superior genius of the Saxon Ida fixed this new race in the kingdom which he founded 575 A.D., extending from the Forth to the Humber, called Northumbria.

About this time Christianity was introduced by Columba of Donegal into Iona, and about thirty years later by Augustine, who came to Canterbury in Kent.

In 843 A.D., Kenneth Macalpine ruled the country north of the Forth and Solway.

The kingdom of Northumbria lasted until the year 826 A.D., when Egbert the Angli conquered all the country south of the Tweed, and founded the kingdom of England. In course of time the Scottish kings gradually secured the land between the Forth and Tweed, and as a consequence their royal resi-

dence was removed southward by stages, until at last Edinburgh (the Saxon King Edwin's burgh) became the royal seat

After much reading and personal observation, I am of opinion that the descendents of the Scots proper are the Celtic Highlanders. The Picts the inhabitants of the North-East Coast, Strathclyde, and South-westward, while the Saxon line is still distinct in the Lothians and South-eastward.

The name Lothian has occasioned much controversy and has been spelt in various ways, such as Lothene and Loudian. Some suppose it took its name from Lothus, a king of the Picts or pictured people (tattooed), and that the Pentland Hills derived their name from these pented or painted warriors who lived by hunting and pillage, and whose religion was Druidism,* with its mysterious

*In summer, 1806, a piece of fine gold, of curious workmanship, resembling a bit of a bridle, and supposed to have been the ornament worn round the neck of the Arch-Druid, with upwards of 30 pieces of the same precious metal, about the breadth of a Roman Denarius, but much thicker than that coin, and bearing an impression resembling a star, were found by a country lad under a moss on the summit of a hill and near to a Druid's Altar, about a mile south of Delphinton, near the marches of the shires of Lanark and Peebles, on the south side of the Pentland Hills. James Brown, Esq. of Edmonston, retains the valuable relict of antiquity and several of the smaller pieces.—*Treatise on Moss*, pp. 12, by H. M. Aiton, 1811.

rites and human sacrifices. They worshiped the sun and venerated the oak. On the night of the shortest day they lighted great fires on the hill tops in honour of the sun's return to longer days, and from this has descended the custom of burning the Yule-log at Christmas or Yule-tide—a curious combination of Christianity and heathenism.

Whatever the origin of the Lothians, it is certain that century after century it was the Debateable Land or battle ground of the various tribes; and that the high roads passing through it from England to Scotland are stained with blood from end to end; and many places have derived their names from wellknown battle fields—such as Athelstane-ford, Gorebridge, the Hills of Peace, &c. &c. But it is pleasing to reflect that, after ages of warfare, the Scottish and English tribes were at length fused into one great nation, under one monarchy—the result of a royal marriage—and that international and civil wars have long been banished from this island.

It is also a pleasure to turn to the history of Calder, for this district, although in the Lothians, lay out of the highway between the nations, and in ancient times must have been a splendid retreat. So much so, that in connection therewith one cannot help thinking of the beautiful words with which Longfellow

begins his tale of Evangeline—

‘ This is the forest primeval ;’

for the very word Calder signifies a wooded stream, and no doubt was applied to the district on account of the boskiness of the water-courses, but was applied, however, in circumstances and at a date unknown to record. The district may have been originally one property or barony, but it was early divided into Calder Clere on the east and Calder Comitis on the west ; the latter, which was by far the larger division, was afterwards divided into Mid-Calder and West Calder. The name of Calder by itself or accompanied by some distinctive prefix or affix, is common both in Scotland and England—such as the Calder, North Calder (streams), Caldercruix, Calder Abbey (places).

From which of the tribes or kingdoms, that have from time to time inhabited or possessed this island, the distinctive name of Calder with its beautiful meaning has descended I am unable to determine, but some of your numerous readers may be able to do so. It is sufficient for our present purpose to know that the whole of East, Mid, and West Calder was originally called Calder, and that it belonged to or was ruled by the Thaness of Fife under the feudal and baronial systems, with their castle somewhere near Calder House.

Any one acquainted with the district will know how aptly the word "Calder" describes it, for to this day it is a land of woods and waters. In primeval times there must have been great forests* here if geologists are correct in saying that coal and peat are simply decayed timber. And there is probably much

* "The Romans, when in Britain, cut down many of the ancient forests to protect themselves from the natives who lurked in them. These felled and unremoved forests have become peat mosses in course of time. After the Romans left, the native tribes in their various wars followed the example the Romans had taught them, but not on so large a scale. Some forests were cut down to extirpate the wolf, &c. In the mosses thus formed many curious things have been found. I give the following example as it relates to West Calder and supports my argument:—In the year 1810 an account appeared in the newspapers of some ancient Roman silver medals being found at the bottom of a moss, five feet in thickness, on the lands of Crosswoodhill, the property of Andrew Steel, Esq., in the parish of West Calder, and county of Edinburgh. They bear the names Domitian, Trajan, Hadrian (120 A.D.), Pius (139 A.D.), and one of them bears the name of Marcus Aurelius Antoninus. They are all in great preservation. The name of the moss is Collin Shaw, i.e., the Herd's Wood, and it abounds with the remains of the trees which composed that wood among which the coins were found. As there was a Roman camp in the neighbourhood of the moss, occupied by M. A. Antoninus' troops, it is probable that the medals have remained there for 1600 years, and that the overthrow of that wood by the Romans has led to the formation of the moss which now covers it five feet deep. I lately saw at Easter Breich, near Livingstone, an axe, apparently of Roman workmanship, which was found lying by the side of a large oak that was covered with moss."—*Treatise on Moss by Wm. Aiton.*

truth in some of the traditions that have been handed down from generation to generation about boar hunting, &c., in the Calder wood or rather forest, for it was then of great extent.

I once had pointed out to me a cottage at the east end of West Calder Kirk, and was told by the owner that there once stood on the same site a lone house whose charter contained a free gift of the dwelling, with, in those days, the great privilege of "Hunting with hawk and hound, for four miles round."

Now, whether this poetic clause had been inserted for faithful services or money's worth it is impossible to tell, but it is certain that noble deeds used to be recorded in song or recited by the minstrels at the festive board of the old baronial halls, as beautifully depicted by Sir Walter Scott.

Calder, as already said, included the whole three parishes. In the reign of Malcolm IV., 1160 A.D. the manor of Calder was granted to Randolph de Clere, and from him it became known by the name of Calder Clere to distinguish it from Calder Comitis, the adjoining manor, the property of the Earl of Fife.

The ancient Church of Calder, built in the 12th century, is now in ruins at the west end of East Calder village. It was founded in

Catholic times and dedicated to St Cuthbert, whose bones and robes are deposited in Durham—

“Where, after many wanderings past,
He chose his lordly seat at last
Where the cathedral, huge and vast
Looks down upon the Wear—
There, deep in Durham's Gothic shade,
His relics are in scarlet laid.”—*Marmion*.

CHAPTER II.—ORIGIN CONTINUED.

In the previous chapter I briefly traced the history of Calder down to the time when it was divided into Calder Clere and Calder Comitis, in 1160 A.D.

It is now my duty to note briefly the history of Calder Comitis—the tract which now forms the parishes of Mid Calder and West Calder—which was anciently one barony or parish, the barons holding the land as well as the advowson of the church. The Monks of Kelso seem, however, to have acquired the advowson of the churches and chapels of Calder, along with the tenth of the multures of the mill of Calder, which the Earl of Morton acquired after the Reformation.

About 1215 A.D., a fine Gothic Church was built for Calder Comitis, by Duncan, Earl of Fife, then lord of the manor. This church

was afterwards restored and enlarged at a cost of £3000 in 1541 A.D. by Peter Sandilands, a scion of the noble family of Torphichen.

The extensive barony of Calder Comitis was possessed by the Earls of Fife as early as the reign of Malcolm IV. (1153-65 A.D.), and by them it was enjoyed as low down as the reign of David II., when it passed to Sir James Douglas of Douglas, who gave it in free marriage with Eleanor his sister, to Sir James de Sandilands, in 1349 A.D. This grant was confirmed by Duncan, Earl of Fife, and David II. From this marriage sprang the family of Sandilands, who acquired the estates of the Knights of St. John at the Reformation, A.D. 1543, along with the peerage of Torphichen.

The first Lord T. Torphichen seems to have been a strong Protestant, for under his patronage and protection John Knox dispensed one of the first Protestant Sacraments in the hall of Calder House, where the portrait of Knox still hangs as a precious heirloom. A striking but unfinished picture of this event can be seen in the National Picture Gallery, Mound, Edinburgh.

Near Calder House stands the House of Greenbank, celebrated as the birthplace of John Spottiswood, minister of Calder, and

afterwards Archbishop of St. Andrews—a covetous and crafty ecclesiastic. Before the Reformation there was a chapel in the upper part of the extensive district of Calder Comitatus, which gave name to Chapeltown, about a mile east from West Calder village. This chapel remained till the reign of Charles I. (1625-49 A.D.)

In 1637 A.D., John, Lord Torphichen, was served heir to his father and to the patronage of the church.

Long before the Reformation the feudal system had lost its former hold upon the people, as king after king gradually broke the power of the barons, and at length instituted the (Charles II. 1662) nucleus of a standing army, leaving the barons as lords of the soil to pay taxes instead of service and vassalage.

The current or contemporary history of the period embraced in this chapter is too well known to be introduced here, but we may glance at the general condition of the people. Doubtless the inhabitants of Calder Comitatus shared in the times and changes that happen to all men. They would follow the usual avocations of rural life, as commerce was little known until the union with England. The blessings of peace and plenty would fall to their lot as well as the scourges

of famine and war. The Scots have always been an intensely warlike race, and even when they could not find a common enemy, have quarrelled amongst themselves and devastated their own country with fire, pillage, and sword in their clanship feuds. They loved the wild freedom of their mountains and glens with their roaring streams and smiling lochs. Their chief wealth consisted of sheep, cattle, deer, game, and fruits ; as for fish, though plenty, they would not eat it, and they cultivated only sufficient grain for the bare necessities of life.

The Saxons, on the other hand, cultivated and fought for the richer Lowlands, and cared more for agriculture, manufacturing, and commerce than their Celtic neighbours. Amongst the forest glades on the naturally drained slopes, they built their rude but comfortable homesteads or touns, and cultivated the surrounding soil. The women, clad in homespun, lilted their simple songs as they performed their homely duties (while the children were playing around them in simplicity and freedom) as they spun, tended the kye, or ground the meal in the quernstone, &c. &c. The men followed their ordinary labours, according to the season of the year, in the field or the forest, ploughing, sowing, reaping, fishing, felling timber for fuel, hunt-

ing the wild ox, the boar, the stag, or the hare, and hawking or trapping the wild fowl, &c. &c.

Save the castles of the nobles, the abbeys, monasteries, churches, &c., of the clergy, the people lived in simple dwellings, few traces of which now remain. Close to the castle or keep of the baron, the bowmen, spearmen, billmen, and the craftsmen who wrought in iron, wood, stone, &c., built their abodes and dwelt within sound of the warder's horn, and were ever ready at the call of their feudal lord to follow the arts of peace or perform the exploits of war. Whilst in the castle itself stores were heaped up, and the baron lived with his family and immediate retainers in rude splendour. And thus around the castles were founded the ancient villages and burghs in the troubled times of the past, while law and justice were dispensed according to the whim or natural talent of the liege lord who had the power of life and death in his hands. The king only had power to summon the barons to his standard or Council Board. To the standard in time of war the barons came with their armed men and their war steeds; to the Council Board they repaired with a few faithful retainers, and dwelt in their own Court-mansions, such as are still to be seen in Linlithgow to this day.

Thus the people of these byegone times lived in their various positions of life, and spent their days in times of peace or seasons of war. As for education, it was little thought of, and relegated to the minstrels and Monks until the Reformation rudely upset the ancient ways—which was not accomplished without fierce opposition and bloodshed, and all the horrors of civil war—at least, such was the case in Scotland, of which the Lothians then formed a part. For, in Scotland the Reformation was accomplished by the upheaval of the people against the Clergy and Crown; whereas in England it was brought about by the King and Clergy against the Pope of Rome. Hence the autocratic rule of England in Church and State; and the democratic laws and ways of Scotland—civil and ecclesiastical. From this difference there again sprung the latter wars between England and Scotland, for Episcopacy and Presbytery were not content to dwell as peaceable neighbours under one monarchy; each vieing with the other to gain the ascendancy, they at length put their disputes to the arbitrament of the sword, and outdid each other in deeds of violence and cruelty, as the chances of war permitted. To this cause can still be traced a lingering envy between the two nations, as the one reads

and reflects upon the Prelatic persecutions their forefathers endured, and the other upon the cruel austerity and severity of the Presbyterians. Happily, this feeling is fast dying out, under the united influences of education, toleration, commerce, and inter-marriage.

King James VI. and I., thinking the more firmly to establish his double crown, resolved to impose Episcopacy on Scotland, but met with little success.

Charles I. followed the same policy, and when in Scotland in 1633 A.D., he appointed thirteen bishops. Four years later he commanded a Service book to be used in the churches of Edinburgh, but when the Dean began in old St. Giles' to read the new liturgy, Jenny Geddes flung a stool at his head, and a great riot arose in the church, from which the Bishop and Dean fled in fear. An order came from Charles to enforce the reception of the new prayers by the aid of the soldiery if necessary; but the spirit of the Scots was roused. Within two months—February and March, 1638 A.D.—nineteen-twentieths of the nation signed a document, called the National Covenant, by which they bound themselves, to oppose the introduction of Catholicism into Scotland, and to unite for the defence of their laws, their freedom, and their king. A General Assembly soon

afterwards held in Glasgow, excommunicated the Bishops and abolished Prelacy in Scotland. Thus in thirty days the work of thirty years was undone, and the Church of Scotland was more firmly established than before on the basis of Presbyterianism.

Charles was enraged but impotent, as both the Scots and the English Parliaments were against him. About 1643 A.D., the Scottish army, 21,000 strong, crossed the border under General Leslie (Lord Leven), and after seizing Newcastle marched to York, near which they and the Parliamentary forces defeated the King's troops. The battles of Naseby and Philiphaugh (in the latter of which Montrose was defeated) completed the discomfiture of Charles, who was at length impeached and beheaded 1649 A.D., after a mock trial ordered by the Long Parliament at the instigation of Cromwell. The Scots, to their honour, disapproved of this horrible deed, and as a practical protest against it, immediately proclaimed his exiled son, Charles II., King of Scotland, an act which again led to civil war, in which the English, under Cromwell, were eventually victorious. Meanwhile, Cromwell was made Protector of the Commonwealth, which included Scotland, and existed until the restoration of Charles II., 1660 A.D., when the two kingdoms were again

placed under one monarchy, although the two Parliaments remained until the treaty of union, 1707 A.D.

In closing this chapter, I feel it my duty to remark that although I have somewhat anticipated events, I have merely done so the more efficiently to trace the times and circumstances under which Ye Kirk and Kirktown of West Calder sprung into existence. It was a practical result of the new-born zeal of the Scottish Nation, whose Church resolved to lengthen her cords and strengthen her stakes by erecting new churches and parishes at the same time, that many of the ousted clergy were restored to their former benefices. Thus in the year 1643 A.D., the large parish of Calder Comitis was divided into two districts, named Mid Calder and West Calder. The old church was now appropriated to Mid Calder, while the new church was erected in the upper district, which has given rise to the Kirktown of West Calder. In tracing the authentic history of West Calder it is essential to know that the village thereof is a Kirktown, because it grew up around its kirk, which distinguishes it from castle towns that grew up around their castles and burghs that were founded by royal charter. It will thus be seen that the principal source of information must be its ecclesiastical records.

To this might be added the feu charters of the various houses and estates, if it were possible to get hold of them ; as well as any other information, oral or written.

CHAPTER III.—PLANTING THE KIRK.

Having in the two previous chapters traced the historical origin of West Calder and its inhabitants, we now come to the actual building or planting of the kirk, which was the immediate cause of the origin of West Calder as a distinct parish in 1643 ; as for the village, it did not then exist.

Whether the chapel at Chapelton had ever been used by the Protestants, or was only a ruin at that time, I have been unable to find out ; but one thing is certain, and ought to be remembered, it never was a full parochial charge, and, as a consequence, has no history of its own, being amenable to the parish church of Calder Comitis, or perhaps to Kelso Abbey, in either of which its history may be entwined, or lost, as the case may be.

Now, in order to form a just appreciation of what West Calder was like in those days, we must, in imagination, revert to a bird's-eye view of its natural features, undulating

as it is, and intersected by numerous small streams or burns, sloping northward from the Cairn Hills to Breech Water.

Very different was the prospect then from now. Instead of a highly cultivated country, as the most of it is,—instead of beautifully-arranged woods or forests—instead of noble mansion-houses and good farm-steeds—instead of several villages and five or six churches—instead of numerous collieries, oil works, and their appurtenances, such as slack hills and smoking chimney stacks, &c.,—instead of many well-made highways and railways, with the various sorts of vehicles used thereon respectively—I say, instead of all these and many other things which have done so much to enrich the parish and increase the population, you must imagine a very different scene. I question if there were even many hedge-rows or dykes then; and the songs of the herd lads and lassies would be a sweeter and pleasanter sound than the screaming whistle of the steam engine. The one even yet speaks to us of love, labour, leisure; the other tells of ceaseless toil, feverish care, and imminent danger.

The West Calder of 1643—a date which I wish to impress upon the reader's memory—is still (1885) quite legible on the cope stone of the original door-way (the one opposite

the entrance gate) of the Auld Kirk. The West Calder of 1643 was a very different place from what it is now—it was then little else than a moorland tract, with trees in plenty, whins, broom, heather, moss, grass, down, rashes, and all the natural accompaniments of rich virgin soil, capable of great improvement.

The population was thin and scattered, while their manner of life was primitive, and their dwellings of the humblest sort.

Cattle was their chief wealth, but they reared horses and sheep as well, while oats was the principal crop they cultivated.

There is a tradition which bears a vast amount of probability on the face of it, that the first stones carted or carried for West Calder Kirk were lost sight of in the heather, and the lapwings and peesweeps swarmed where it and the village now stands. This kirk, like most of the kirks of the period in which it was built, has no pretensions to classic architecture, and, before it was recently unroofed, was a very plain, barn-like elongated building, with Norman-shaped doors and windows. The walls, which are very thick and massive, are composed principally of water-worn or rubble stones. In position, it stands due east and west in the centre of its small kirk-yard. I have reason to think

it was originally thatched with heather, as discipline-fines have been recorded, as having been paid in coin and "back fu's o' heather" brought from home to the kirk on the penitent's back. (In 1739 Handaxwood's brother was fined 10s. (Scots) and a back fu' o' heather for insulting James Anderson's wife.) The small square belfry still remains on the western gable. Originally there was but one door,—the eastern one,—the western one having been added at a later date, as also the slate roof, the seats, galleries, and the buttresses. Long after the Reformation the churches had few or no seats, which made them such favourite stabling places for Cromwell's horses. The people were content to stand during the long sermons of pre-newspaper days, which were a regular jumble of matter—religious, social, political and ecclesiastical. The old and infirm, however, were allowed chairs or stools.

The site of this kirk was well chosen, being on a naturally drained slope, close to the principal roads from north to south, and east to west, in the heart of the most populous part of the parish, and commanding an extensive and beautiful prospect.

Humble and quaint as the little kirk was, it was destined (as a full parochial charge) to be the centre of light and leading in an ex-

tensive landward parish, and seems to have entered upon its sphere of usefulness as happily and as gaily welcomed as any *bride* could wish—the people being unanimous and enthusiastic for the maintenance and establishment of the Protestant Presbyterian Kirk.

Although the kirk was built in 1643, and the minister, elders, precentor, and beadle were shortly after elected by the people themselves, it was not until 1645 that the Presbytery of Linlithgow made their formal visitation, and confirmed and recorded matters as they found them, as the following extract amply testifies:—

“ Ye Kirk of West Calder, 26th October, 1645. — This day and place ye Presbytery of Linlithgow met and was constituted. Sederunt—Mr John Heggie, moderator; Andrew and Alexander Kinnear, James Ramsay, John Lothian, John Waugh and John Mowbray, ministers; and the Laird of Hilderstoun ruling elder. Sermon was made by Mr Patrick Shields: Psalms xviii. and 25—“ With the merciful, Thou (God) wilt show Thyself merciful; with an upright man, Thou wilt show Thyself upright.” And after prayer, ye moderator received a list of ye elders’ names which were found to be in order. Ye minister being removed, ye elders were gravely exhorted by ye moderator, who put them in mind of their oath given at their admission, being to declair thereupon if they knew anything commendable or blame-worthy in him as they should. *Interogate.*—Upon being removed and called in again by ye beadle, they were interogate concerning their minister’s diligence, discipline, and doctrine; and if he was dilligent in preaching, catechizing, visiting of ye sick, relieving ye poor, visiting of families, and in all other questions by order of ye Presbytery

and appointed to be interogate in all such cases. In which they did agree and professed their great satisfaction. Ye beadle then called three several times at ye kirk door if there were any within ye parochie who had oucht to say or declair against ye minister or any of ye elders ; but no one did compeer. Whereupon ye moderator recalled ye minister and gravely exhorted him to continue in that christian life and walk that becomes a minister of ye Gospel, and in particular, seeing that he is *called* so to study and approve himself to God for ye welfare of his people. Ye minister likewise being enquired at anent ye elders, did approve of them as faithful in their charge. Mr John Lothian and Mr Alexander Kinnear gave an account of ye session book,* and declare they have found them very careful of discipline and of ye poor, and that they have observed nothing of any importance, only some errors and escapes in ye writing, and which ye minister promised to get amended in time coming. Ye precentor and beadle being removed, after that ye minister and elders were enquired at anent them. Were approvin. This day ye Presbytery, having found that ye heritors had been at much pains and expenses in building a kirk and a manse for ye minister, and settling upon him for maintenance eight hundred merks (£44 8s. 11d). and thirty merks (£1 13s. 4d) for grasum, with fifty merks (£2 15s 7d) for cummunis eliments, (total, £48 17s. 10d.) ; and that ye collectors that were appointed for gathering in ye proportion of money stinted upon ye heritors have not as yet made their accounts, although ye session have often pressed ye same ; foreby several things to be done in order to ye minister and manse, kirkyard dykes, and ye payment of workmen employed to build ye kirk and manse are not yet paid ; only so much as ye minister has received they find disbursed and produced discharges for ye satisfaction of ye heritors ; and also, that ye minister's stipend is not equal to ye allowance of law ; as also, that ye minister's manse is not sufficient for ye accommodation of ye minister ; and further, that ye

* This proves beyond dispute that the kirk was in full swing before the above visitation took place, and that the date on the kirk door-way is the correct one.

kirkyard dykes are not in sure posture as is incumbent for a burial place. Wherefore, especially finding ye heritors very ready to contribute their utmost for remedying these things, ye Presbytery appointed some of their number for being with them and giving them advice anent foresaid, viz. :—Mr John Waugh and Mr Andrew Kinnear, who are to meet with ye foresaid heritors, ye Lord Torphichen, and others, upon day of , and make report anent ye foresaid portionary.

(Signed] J. MOWBRAY, Cl. Presby."

Although the above visitation took place in 1645, it was not until 1647 that the Commissioners for Plantation of Kirks and Valuation of Tiends finally completed the disjunction and erection of West Calder parish, hence perhaps the different dates which historians give, some choosing one date, some another. For my part, I prefer the year 1643, being the one the kirk still bears itself, ruin though it is, and so recently neglected and deserted. It has lived to a good old age, and been the direct mother of no less than four churches—the Old U.P. and Free, Addiewell, and the New Established. It has been unroofed and gutted, the old door-way and the windows built up, the kirkyard wall heightened, and the gate locked—aye! and all this (as the record of the heritors' meetings proves) in anything but the spirit in which their ancestors founded it.

Its career, like all other earthly careers, has been a chequered one.

Oh, the loves, and the hatreds that are entwined and buried with it in its history till the judgment day, when its chapter will again be opened, and the dead shall rise to give their account (after we have joined them).

Recently I re-visited the Aulk Kirk, before it was unroofed, when I found it sad, lone, and sorely neglected. The wind was weirdly sighing through its solitary aisle, from broken door to broken window, and above its murmur methought I heard the dying speech of this auld, auld kirk; and thus to me she seemed to say, in accents slow and solemn, and in my mother tongue:—

And noo my body's auld and frail,
And sair wi' pains I'm racket;
At me yon younkers laugh and rail,
And ca' me humphy backet.

I mind ye day when I was young,
And ca'd a bonny bride, sir;
My praises were on every tongue
In a' ye country side, sir.

But noo I'm auld—I'm auld and frail—
And turned a great-great Granny;
I'm neither worth my saut nor kail,
And hardly worth a cranny.

And, oh! it hurts my feelings sair
When mocked wi' bairns a' round me;
Why parents now ye rod do spare,
Doth fairly vex and stound me.

Alas for them when they grow auld,
Their sorrows will increase, sir;
Their selfish hearts grown sour and cauld
Will spoil ye nation's peace, sir!

But, oh ! my blessing's a' I hae—
 Aught else they hae taen frae me ;—
 My blessing, 'tis my wull to gie,
 If they would listen to me.

I bless ye a', my bonny bairns—
 I bless ye a' and mair ;
 May ye frae Breich unto ye Cairns,
 Ye word preach true and fair.

Losh me ! I'm nearly waunert noo—
 I'd something else to say—
 "That Catholic deil, that cried boo, boo.
 May he repent and pray."

And may ye licht and Holy Ghost,
 Like Pentecost be gi'en ye :
 My bairns, I feel a choking hoast,
 But unco gled I've seen ye.

* * * *

Upon my ear, so weird and queer,
 A gurgling sound now fell,
 And struggling with that sound so drear,
 I heard the words—"Fare well !"

Just then a fluttering dove-bird flew,
 And lit on ye bellan bell,
 I sadly turned me and withdrew,
 Listening to that knellin' knell !

In the previous chapters we traced the origin and founding of West Calder, and will now proceed with its history, along with a few notices of contemporary events illustrative of the times and surroundings, as well as the character and manners of the people. And here I may state that the material at my command is so great that I feel the necessity of abridgement so as to avoid unnecessary details or repetitions.

In the General Register House, Edinburgh, the Old Kirk Session Books of West Calder are carefully deposited, arranged and preserved, where any one historically inclined may any lawful day, during business hours, free of charge, inspect and peruse these old tattered and time-worn records of by-gone generations. Their contents may be said to contain the whole sum of human life, viz., births, marriages, and deaths—for the struggle to live is simply an interlude of a few short years. Some of the leaves and probably some of the books are wanting, but, on the whole, they are in wonderful preservation, considering the rudeness and troubles of some of the periods embraced as well as the eagerness with which they have been searched and handled over and over again by deeply interested parties. The register of births dates from 1645 to 1819, the marriages from 1677 to 1817, and the deaths from 1677 to 1819. The births, &c., previous to 1645 would belong to Calder Comitis—the parent parish.

These books accumulated and lay in West Calder Manse until they were called up by the Government, when a more correct or rather *enforced* system of registering was enacted. The penmanship, as well as the peculiar formation of the letters, are various,

and more or less difficult to read, but Saxon and English words alone are used.

Without any doubt the penmanship of the brief period in which the Prelates held the charge stands out the boldest and best. This may arise from the circumstances of the case, the curate or priest, more than likely, acting as clerk instead of an elder, according to Presbyterian fashion.

The following heading of one of the Prelatic registers is noteworthy for more reasons than its good penmanship, for it proves the Prelates held the benefice and turned out the Presbyterian incumbent; also, that the marriages were solemnized "in the church," and that the English word "church" was used instead of the Scotch word "kirk." It is entitled—"Ane Register of the Mariages solemnised *in the church* of West Calder since 25th July, 1685, to 24th July 1686."

Taken as a whole, these records are simply a leaf in the book of time showing the transient joys and sorrows of a past age. Those pages—like the pages of the Bible itself, or the pages of the Government recorders and session clerks of our own day—relate welcome and unwelcome births, joyful and sorrowful marriages, mourned and unmourned deaths, as well as other matters of a relative nature

—such as discipline, scandal, private quarrels, &c.—over which kirk sessions formerly had a *quasi*-magisterial power.

But, before proceeding with details, the reader will perhaps permit me to notice the general state of the kingdom at or about the period when West Calder was founded. We have previously noticed that West Calder was originally a kirk township or landward parish *quoad sacra*, and this circumstance, as will hereafter be more fully noticed, left its distinctive mark upon the character and habits of the parishioners down to a very recent date ; when, owing chiefly to a remarkable development of shale and coal mining, the very features of the landscape, as well as the habits of the people, have been changed, and a new element introduced, in the shape of a large influx of strangers, principally miners of Irish or mixed nationality, many of them Roman Catholics.

It being obvious that a careful study of the time and circumstances of the birth of any person or place will throw a flood of light upon their character and surroundings, the following notes will amply illustrate the state of society at the period referred to :—
There was no great middle or merchant class in those days such as there is now, there being only the common people and the vari-

ous grades of nobles above them. Food, clothing, and all the necessities of life were cheap and plenty, but money was very scarce, though not so essential then as now, the people being simpler in their habits and modes of living. They made more of their food and personal clothing than we do, and so needed and spent less money.

According to Lord Kilsyth's Chamberlin Accounts, feed corn was only 7s. per boll, barley 8s. and oatmeal 10s., eggs 2d. the doz., butter 4d. and beef 2d. per lb., a leg of lamb 7d., and a leg of mutton 1s. 1d., a load of coals 2d, a cow's hide 2s. 6d., his Lordship's boots 1s. 8d. per pair, servant's do. 1s. 6d., a score of lean Highland cows, 13s. 4d. From the way this last item is entered, I cannot say whether they were 13s. 4d. each or altogether. This was in 1670. At a later period wages were as follows and were probably less previously :—A man servant with victuals, £6 per annum, a maid servant with victuals, £1 10s. per annum, while a day labourer received 1s. per day and provided for himself. "Four shillings per day" was the handsome (considered so) sum allowed by the Long Parliament to each of the Westminster Divines for incidental expenses. Forty shillings would scarcely go as far now in London as four had to do then.

The state of commerce, such as it was, may be shown from two items in the customs returns to Government in 1645, when Bo'ness seems to have been a greater seaport than Glasgow (before the American trade was dreamt of), Bo'ness contributing £382 to the revenue, while the City of Glasgow could only send £381. It is also on record that one harbour master in Glasgow was *exalted* to the same office in Bo'ness.

In religion, politics, and municipal matters, we find the Kirk, the Parliament, and the Town Councils claiming extraordinary rights and privileges, overlapping each other's sphere, sometimes in agreement, sometimes at variance.

Protestant and Catholic was, however, the great dividing line of society, and the undying cause of plots and factions, although the only puppets then on the stage were prelate and presbyter. As a consequence *The Maiden* was then at the height of its glory; ever ready to do its terrible work for the party in power, with the greatest speed and the least possible pain. In 1645, it artistically severed the head of President Spottiswood from his body. In August of the previous year, the town of Glasgow, which had been partly fortified, was again put in posture of war, and the Town Council ordered "all manner of per-

sons between the ages of sixteen and sixty, to come out presently with match, powder, and lead, and twenty days' provisions, ready to march when they should be ordered, on pain of death." The Assembly of Divines were then sitting at Westminster, purging, or compiling the Confession of Faith on the lines of the second Covenant. This was the great bone of contention, involving the divine right of priest and king on the one part, and the divine right of presbyter and people on the other; and woe befel both king and people between these two stools. The United Kingdom was thenceforth divided into two great factions—the Episcopalians and Royalists, with whom the king (Charles I.) sided on the one hand, and the two Parliaments, with the Independents and Presbyterians on the other. To Scotland, in particular, the year 1645 was one of most intense interest and excitement, for the Kirk, Parliament, and Reformation were all alike in danger of overthrow. The Scottish army, as previously mentioned, was still in England triumphing with the Parliamentary forces over the Royalists, but even that proved an immediate source of danger, for the flower of the army being from home, Montrose, who had deserted the Covenant and joined Charles, suddenly swooped down from the North with his Irish and Highland

levies, and driving all before him, routed the Covenanters at Kilsyth. He next threatened Edinburgh with destruction, unless the prisoners of the king's party were instantly released, and the city at this moment being desolated with the plague (for fear of which the Parliament had fled to Berwick), his demands were complied with. But his triumph was shortlived. Proceeding Southwards, pillaging and slaughtering as he went, he was unexpectedly met and defeated by David Leslie's troops, after which he fled to the Highlands for refuge.

Sad and mournful are the tales that are still told of these "killing times;" but we who live in peace amid our political and ecclesiastical differences little understand or sympathise with the sterner nature of the men of those days, when news of stirring events was eagerly looked for, and spread from mouth to mouth like wildfire, at the kirk or market, both of which then had a double interest for those who attended them, the kirk even taking the foremost place in the nation's affairs, and thereby securing the enormous powers which were delegated to and exercised by kirk-sessions in their respective parishes over the moral, social, and religious condition of the people, their decisions being enforced by fine, penance, excommuni-

ation, imprisonment, and in some cases death.* Thus the history of every parish in Scotland is thoroughly entwined with that of the kirk ever since the Reformation, and thus it was that Kirk Sessions and Presbyteries long held and exercised such regal

* The sentence of death by kirk sessions was principally confined to the *burning of witches* (cf which Ebenezer Erskine was a strong advocate), and tradition (not in record) says two women were once burned in West Calder for that crime on a place known as the "Witches' Knowe"—a field a few hundred yards south of the U.P. Church. In the early days of my childhood this spot was pointed out to me. It then looked very bare, notwithstanding the verdure around it; and I was told grass would scarcely grow upon it. It is near the thicket known as the "Dark Plantation," and thirty years ago was a favourite camping place for tinklers or strolling gipsy tinsmiths, of whom children have such a natural dread. Being a sheltered spot with a good view, the half-witted Robert Robertson, the pig killer (better known as "Bee Rob," from his propensity to cultivate and steal bees), frequently on his return from Baads, sat down and sharpened his dread leathern-pouchful of knives. At the time I speak of many believed that the ghosts of the witches still haunted the spot, and, unseen, did mischief in revenge. I will give two instances, both within my own memory:—One year the field was sown with barley, which was so blighted that the farmer (an East Lothian man) did not reap the crop till some time in December. On another occasion, about the month of August, the late parish minister lent a donkey and cart to convey some beehives to the heather on Baads estate, when, on nearing the "Witches' Knowe," the bees were *bewitched*, and, escaping from their confinement, furiously attacked both the donkey and the young man (owner of the bees) who was driving it, and nearly stung them both to death.

powers. The clergy were better educated than the nobles, which gave them more power over men's minds, as well as more unanimity in their counsels and ability to record and regulate their proceedings, an example of which I gave in the previous chapter, viz., a full account of the first presbyterial visitation of West Calder, which took place in the month of October, 1645. At that time of the year the *hairst* would be ended and the winter approaching, when the people of West Calder parish were duly summoned for their interests to meet the Presbytery of the bounds in their bran new kirk on the bent moor, to which they doubtless repaired, male and female, young and old, an eager, orderly, expectant throng of fathers, mothers, bachelors, maids, and winsome lads and lasses, simple it may be of manners and dress, but sterling and fearless in character and principle. By mere chance the record of that event has escaped the flames. It is a tattered and quaint document in wonderful preservation, and beautifully written in the characteristic style of Charles I., specimens of which may any day be seen at the Antiquarian Museum, Edinburgh, and indeed I have to thank Dr Anderson of that institution for helping me to decipher this one, the contents of which are plain and palpable and worthy the perusal of

any one interested in the history of West Calder. From that document we learn, amongst other things that the Rev. Patrick Shields was the first minister of the parish. That his whole stipend and allowance, excluding manse, was less than £50 per annum (putting one in mind of Goldsmith's father, who was an Irish clergyman, "passing rich on £40 a year"). We also find that money was exceedingly scarce and ill to get hold of even from the landed proprietors of the parish, although to their credit it is expressly said that they were "very ready to contribute their utmost" in order to the payment of the workmen who had built the kirk, &c.

Now, except the Kirk Session books (which no one will expect me to copy), the Presbyterian references, and current national history, I find little worthy of notice connected with West Calder from 1645 to 1796, when the "old statistical account" was published. As bearing, however, on the intervening period, I may mention that Cromwell and his army passed through and camped in the parish in 1650; and that the ancient sand *hour-glass* which did duty to many a long Covenanting sermon and prayer in West Calder kirk, is now zealously preserved in the Antiquarian Museum, Edinburgh, along with the actual *sackcloth* formerly used in the

same kirk for those who in any way brought themselves to the stool of repentance. What has become of the ancient mortcloths (for there were two—the “best mortcloth” and the “second mortcloth”) I know not, but some of your readers may be able to tell.

It is also worth relating that I somewhere read (although I have to regret not taking a copy of it at the time) that during the prelatical persecutions, the Presbyterian minister of West Calder was apprehended by the king’s soldiers for nonconformity, and marched to Edinburgh tolbooth.

The following story is from the *Scots Worthies*, and occurred at the time Claverhouse was let loose upon Scotland by (the avowed Catholic) King James II. :—

“Peter Gillies, in the parish of Mueravonside, and John Bryce, in that of West Calder, afford two most signal instances of the cruelties which were perpetrated in 1685. In 1674, the former was brought to great trouble and loss for having allowed a Presbyterian minister to preach in his house ; and again in 1682, being accused of nonconformity by the
 * curate of the parish, he very narrowly escaped apprehension by a party of soldiers sent for that purpose. And being again informed against, he was, on the last day of April, 1685, taken at his house, together with John

Bryce, weaver, who was there on business with him. After threatening to kill him before the eyes of his wife, who was just recovering from child-birth, they hurried him away with his companion ; and after a little returned, rifled the house, and took away everything which they thought was valuable. The two men were tied together, and driven before them. After proceeding some miles, they bound a napkin over Gillies' eyes and set him down upon his knees in order to be shot. In this posture they kept him for half an hour, and what were his feelings during this season it may be left to the sympathising reader to conceive. When they found that they could not by this means move him from his principles, they ordered him to rise, and resumed their progress towards the west country. On the 5th of May, they had arrived at Middlewood, in Ayrshire, from whence Gillies wrote a letter to his wife, full of affection and seriousness—displaying much holy confidence in God—expressing an expectation of death as near at hand, and leaving her with his five children, upon Him who is a father to the fatherless and a husband to the widow, who put their trust in him. From Middlewood they were carried to Mauchline, and, on the day following, a jury of 15 soldiers impannelled, and an indictment served upon

them to compear before General Drummond, Commissioner of Justiciary, within the tolbooth of Mauchline. We may be sure such an assize would bring them in guilty, and they were sentenced to be hanged at the town end of Mauchline on Monday 6th, which was done accordingly. No coffins nor dead clothes were allowed them, but the soldiers and two countrymen made a hole in the earth near by and cast them, with other three who were executed along with them, altogether into it."

I have visited the spot on the Mauchline roadside. It is now railed off, and a suitable tombstone erected.

CHAPTER V.

OLD HISTORICAL ACCOUNT.

I have much pleasure in presenting your readers with a copy of the Old Statistical Account of West Calder, written in 1796 by the Rev. John Muckersy, the then young and talented minister of the parish, who afterwards received the title of D.D., and is still remembered by old residents as "Dr Muckersy, a clever wee body." A good many anecdotes are still told of the Doctor, and he was just the type of men Dean Ramsay was

so fond of. When he came to the parish there was no dissenting place of worship in it, but his presentation was somewhat stoutly resented, and the Seceders thereby increasing, he saw the first dissenting chapel (the old U.P.) erected in the parish. Still the Doctor was not a man of mean or narrow spirit, for he seems to have been on the very best of terms with at least one of the Seceding ministers of West Calder, viz, the late Rev. Mr Fleming, with whom, I am told, he frequently exchanged visits, and they had many a chat and spent many a social hour together. This well-known friendship combined with the natural jealousy of sectarianism, and the native dry humour of Scottish wit, gave rise to the following dialogue, which actually took place in West Calder one Sunday between two neighbours who happened to be returning together from their several places of worship—the one being a Seceder and the other a member of the Auld Kirk.

A. K. MEMBER—Weel, John, hae ye been to yer kirk?

SECEDER—Deed have I, sir, and heard a grand sermon.

A. K. M.—And, if it's a fair question, may I ask what your minister (Fleming) was on the day?

SECEDER—Well, well, sir, if it will dae ye

ony guid, he was on the epistle to the Hebrews. It was a first-rate sermon, and the first o' a new course.

A. K. M.—John, I'm rale gled to hear't. *I'm sure they'll be uncommon sermons*, for oor minister (Muckersy), just finished them last Sunday!

The subject matter was simply a co-incident, but the Doctor having heard of it, used to tell the tale with great glee to the last of his days, and amongst others to the young minister, who afterwards turned out to be his successor, from whose lips I heard it.

But now for the statistical account, which I trust you will give to your readers in full, as it falls to the lot of very few to have access to the original document.

Sinclair's Statistical Account of Scotland, 1796 A.D., Vol. 18, No. IX., p.p. 190.—Parish of West Calder, County of Mid-Lothian, by the Rev. Mr Muckersy :

The parish of West Calder lies in the county of Mid-Lothian, in the presbytery of Linlithgow, and in the synod of Lothian and Tweeddale. The average breadth is about $5\frac{1}{2}$ miles, and the length 10 miles.

It is bounded on the south by the Cairn Hills, and on the north by the Breich Water, which falls into the Almond at the north-east point of the parish.

The southern part, which lies contiguous to the parishes of Dunsyre and Carnwath, consists of high moorish grounds, interspersed with morasses of considerable extent.

These grounds, for the most part incapable of cultivation, are parcelled out into sheep farms. The arable parts of this parish vary considerably in their value, either from the degree of improvement or their local situation, but the soil of the whole parish is of a black, mossy earth, or a wet clay, both in a tile bottom.

The height above the sea is from 400 to 700 feet, and, from this circumstance, joined to the neighbourhood of Cairn Hills, this parish is exposed to considerable degrees of cold and moisture. The chief storms of wind and rain are from the south and south-west.

AGRICULTURAL PROSPECTS.

The modes of agriculture most generally practised in all probability have been nearly the same since any part of this parish was cultivated. Hence, agriculture, except in those instances where the common method is departed from, is in its simplest and rudest state. The whole process consists of spreading dung on lee, allowing it lie for some time on the surface, and then taking three or four crops of oats. After this, the field lies three

or four years in grass, and the process begins again.

In place of dung, the middle of a high ridge is sometimes opened with the plough, and the furrow mixed with lime and spread on the surface.

It is somewhat astonishing that notwithstanding this mode of agriculture, the farmer frequently reaps apparently luxurious crops, and perhaps the only probable way of accounting for it is, that in many instances the crop is not sufficiently ripe to exhaust the manure. The farmers here have discovered that lime acts as a powerful solvent on all kinds of mossy earth, and they have applied the discovery with great success to the process of agriculture. The spirit of improvement has now begun to reach this place. The soil in many places has been by some of the intelligent proprietors ameliorated by enclosing with double rows of hedges and ditches, leaving a considerable space between to be filled up with young trees adapted to the climate. This has served the double purpose of enriching the soil and rendering the appearance of the country more beautiful. One proprietor, in particular, has improved his grounds on the best principles of agriculture, and he has succeeded in raising turnips, and a proper rotation of crops.

Oats, potatoes, flax, barley, peas, and tur-

nips are raised in this parish. The grain most attended to is oats, the average produce of which may be from $4\frac{1}{2}$ to 5 bolls an acre. When the ground happens to be laid down with grass seeds, the prevailing crop is rye grass. Of this there are two kinds—annual and perennial. The former gives a double quantity of grass the first year, which is thought in most cases to compensate the continuance of the other. A considerable quantity of rye grass seed is preserved, and beside what is sufficient for next year's sowing, there are frequently, in good years, from 300 to 400 bolls sold out of the parish.

There are considerably more horses reared than supply the wants of agriculture, and the rent is most commonly paid from the sale of cattle.

The high grounds in the south and west of the parish are divided into fifteen sheep farms, and it is conjectured that the whole lands employed in this manner may maintain about 6000 sheep.

The ploughing is mostly carried on by two horses, and "Small's" plough has been introduced; while at the same time a great many of the old farmers regret the disuse of the old Scots plough and a greater number of horses, and affirm that their soil requires a deep and large furrow.

It is scarcely possible to make any conjec-

ture with respect to the rent of arable ground, because the greater number of farms have some out field or moss or moor connected with them. Were it otherwise, perhaps the ordinary rate of arable ground would be 12s. to 20s. per acre. The size of the farms is scarcely in any instance greater than necessary to support a family, and almost every attempt to accumulate this kind of property has brought ruin on the projector.

CHARACTER AND MANNERS OF THE PEOPLE.

In almost every instance the local situations of men form their characters. The inhabitants of this parish are much excluded from the commerce of the world, and nearly all on a level with regard to each other. Their attention is directed to few objects, and hence they are simple and unaffected in their manners ; while they possess a wonderful degree of sagacity and acuteness in everything connected with the circle of their pursuits. From the great number of small farms, every individual may look forward to an establishment in life ; and hence his attention to business and industry is excited. In this state of society, it must be confessed, there is little scope for ambition which impels a man to rise above his humble sphere ; but this situation supposes contentment and happiness. From

this circumstance, too, it may be mentioned, as a character of the people, that the advantages which they cannot secure to themselves they wish to convey to their children ; and it has been observed, that a greater number have been designed for the Church than perhaps of any ten parishes of equal extent in a highly cultivated country and in a given time.

The great bulk of the inhabitants of this parish have a considerable share of religious knowledge, and a becoming fervency in their devotion. It is hoped that they will not be charged with singularity of manners when we mention that there are not perhaps six families in this parish who do not daily and in a family capacity assemble together to acknowledge the Author of their mercies. Altogether detached from the capital they are unacquainted with its vices. Drunkenness and debauchery of all sorts are scarcely known ; and there are very few instances of men continuing unmarried who have the means to support a family. This parish has been particularly blamed with disaffection to the present constitution. From the state of society in which they are placed, the representation of any kind of oppression, whether real or imaginary, is apt to affect their minds. This, however, is but a momentary impulse ; for when they find that the chief articles of

life by which they are supported are not subject to taxation, and that what they bring to the market is raised in its value by the very system of which they are taught to complain, the good sense of the parish is soon brought to prevail over the designs of those who would mislead them.

In continuing the Old Statistical Account of West Calder in 1796, we next come upon the population table, which is at once a curious, antiquated, and interesting document.

	Families.	Souls.	Under 9 Years	Males.	Females.	Seceders.
Heritors,	11	70	1	31	38	26
Farmers,	65	406	66	185	155	163
Cottagers,	25	107	29	40	38	24
Day Labourers, ..	26	102	30	34	38	21
Widows,	40	67	3	6	58	7
Smiths,	3	14	2	6	6	11
Coopers,	2	6	2	3	1	4
Innkeepers,	1	5	0	3	2	—
Flax Dressers, ..	1	5	3	1	1	—
Wrights and Masons,	7	33	8	14	11	20
Weavers,	8	32	5	15	12	5
Curriers,	6	17	—	8	9	9
Shoemakers,	7	29	6	12	11	18
Millers,	3	10	3	4	3	—
Tailors,	4	18	4	9	5	6
Schoolmaster, ..	1	4	2	1	1	—
Minister,	1	8	2	2	4	—
Not included in above table,	10	35	3	15	17	7
	<hr/> 221	<hr/> 968	<hr/> 169	<hr/> 389	<hr/> 410	<hr/> 321

From the above table of population it appears that the average number to a family is 4 and near 4-16, and that the males and females are as 16 to 17. In the account of the Seceders none are returned under 9 years

of age.* Of these Seceders 142 are Anti-burgers, 169 Burgers, 7 connected with the Presbytery of Relief, and 3 are Cameronians.

The causes of separation from the Established Church have been extremely various in this parish. In consequence of the last settlement from forty to fifty persons have joined the Secession. Of those separated from the church for the last ten years before this period, the strictness of church discipline seems to have been the chief cause.

ECCLESIASTICAL STATE OF THE PARISH.

This parish, previous to the year 1646, was a part of the parish of Mid Calder, and had a chapel belonging to it at a place which still retains the name of Chapeltown, about a mile east of the village of West Calder. The present proprietor, Mr Gloag, has now in his possession a large hollow stone which seems to have been the font of the chapel.

In the year 1647 the Commissioners for the plantation of kirks and the valuation of tiends, valued the tiends of Calder Comitis, which included the parishes of Mid and West Calders, and allocated the whole tiends as stipend to the ministers of the two parishes.

* The numbers stated in this parish in 1755 were 2896 (1896 ?)—no more than 1289 are now mentioned ; but as none are here recorded (Seceders) under nine years of age, the diminution must in some degree be attributed to this circumstance.

The minister's stipend is paid in money, and amounts to 800 merks, together with 50 merks for communion elements and 30 merks for grass. In addition to this, the glebe consists of 20 Scots acres.

SCHOOLS.

The parish school has generally attending it from 50 to 70 scholars. Of these 6 to 10 are receiving the rudiments of a classical education. The school fees are 1s. per quarter for English, 1s. 6d. for writing, 2s. for arithmetic, and 2s. 6d. for Latin. The school-master's salary is £5 5s. 7½d., and he has 20s. more yearly by a mortification. But a respectable number of the heritors have lately agreed to augment the salary by a voluntary contribution, to continue during their pleasure. Besides the Established school, there are several others in the parish. One of these has been lately erected by one or two of the small heritors in opposition to the parish school, the rest are occasional and ambulatory, consisting of the children of a dozen or more parents in the same neighbourhood, who, on account of their distance from the public school, are compelled to hire a teacher for their own families.

ANTIQUITIES.

Towards the southern extremity of this parish there is an old castle which is reported

to have been fortified by Cromwell to repress the Moss Troopers.

On the west part of Hayfield estate there was a few years ago the remains of an old camp, known by the name of Cromwell-Wit. This is now converted into a corn field, and it remains altogether uncertain whether the name was given as a mark of Cromwell's understanding in the choice of the situation or as a proof of his folly, although the last appears more probable.

About two miles due south there is on the top of a rising ground, called *Castle Craig*, the remains of a small Roman camp, in a pretty entire state. Within a few years several coins have been dug up from the environs of this encampment, on which the Roman eagle was sufficiently apparent, but the circumstances which could lead to the period at which they were coined were completely effaced. Except this circumstance, there are no proofs of ancient population within this district.

There are a few names of places, as Breich, Cobbershaw, and Polbeth, which seem to be of Gaelic derivation; but in every instance where a Gaelic name is employed there is a river or a morass or a wood to which the name might have been given before the country was inhabited.

In all other instances the names of places,

farms, houses, &c., are in the old Scottish (Saxon?) dialect, and indicate a recent date. The following names may be mentioned as examples :—Black-mire, Heuch-head, Slate-heuch, Birny-hill, Mossend, Rashie-hill, Back-i'-the-moss, Stank-head, White-sykes, and Turn-i'-moon.

COAL, ETC.

The greater part of this parish most probably stands on coal. It has been dug in various places, but never to much advantage, except at Longford, on the estate of Mr Douglas of Baads ; but we understand that the proprietor has given a lease, and some attempts have been already made to find out the best place to erect an engine (horse-power engine?).

Limestone is also found here in great abundance. One great work at Limefield is now nearly exhausted. The stratum of limestone seems to have been in thickness about nine to ten feet, with a freestone roof and a dip of one foot in three. Great pillars have been left to support the roof, and limestone has everywhere been wrought down to level. By this means an excavation has been formed worthy the attention of the curious observer.

PARISH REGISTER.

No precise account can be given from the Session Records of marriages, births, or funerals.

DISEASES, ETC.

The only diseases peculiar to this parish are fluxes and intermitting fevers in the end of autumn.

There are very few instances of inoculation, and the reason against it is altogether the religious one: of not bringing on the disease before the appointed time. This parish is sufficiently healthy, and there may be alive at present about eight persons from eighty to ninety years of age.

POOR FUNDS.

The funds for supplying the poor of this parish arise from the weekly collections from the mortcloth money, from 2s. 6d. given at each marriage, and from the interest from a bond for £100. The mort cloth and marriage money have been nearly the same for fifty years past. The following table will show the increase of collections since the year 1743. (The sums following the different years is for six months in the summer and autumn)—In 1743, £5 11s. 1d.; 1773, £6 3s. 9d.; 1783, £10 10s. 1½d.; 1793, £9 16s. 5d.; 1794, £10 8s. 4d.

The number who receive charity from the poor funds is from ten to fifteen, and the sum given to each of them is, at an average, 3s. per month."

Thus ends the Old Statistical Account, in

which there is much food for reflection, especially to those who know the West Calder of to-day and the great contrast it presents.

CHAPTER VII.

NEW STATISTICAL ACCOUNT.

The following account of the parish of West Calder, is taken from the original manuscript (now in my possession), written by the late Rev. Wm. Learmonth, minister of the parish, 1835-70, and published about 1844, by Wm. Blackwood & Sons, Edinburgh, in the New Statistical Account of Scotland (volume Edinburghshire), edited by the late Dr John Gordon, H.M.'s Inspector of Schools, Edinburgh, and for many years secretary to the Education Committee of the Church of Scotland,—

“Parish of West Calder, Presbytery of Linlithgow, Synod of Lothian and Tweeddale. The Rev. Wm. Learmonth, A.M., minister. Rev. Wm. Roxburgh, schoolmaster.

I.—TOPOGRAPHY AND NATURAL HISTORY.

Boundaries.—West Calder is bounded on the East by Mid Calder; and on the south by Linton and Dunsyre; on the West by Carnwath and Cambusnethan; and on the

north by Whitburn and Livingstone, which last are separated from it by Brieck Water, a tributary of the Almond. Upon an average the parish is about 10 miles long by $5\frac{1}{2}$ broad.

Coal, &c — Coal has been dug in various places. It was wrought on the estate of Handaxwood, between five and six miles west from the village, by the Wilsontown Company. Four kinds, tolerably good, have been got for several years in the lands of Woodmuir, about three miles and a half west of the village. The first is a splint seam about 14 inches; the second, the main coal, about $2\frac{1}{2}$ feet, and is about 14 feet below the first: the third, a small coal much used by smiths, and for burning lime, is about 2 feet 4 inches, and about 11 fathoms under the second; the fourth is a ruff coal, 10 fathoms deeper than the third, and including a foot in the middle of blaze or fireclay, measures about $5\frac{1}{2}$ feet. A fifth, of superior quality, has been found, and is now wrought about 16 fathoms from the surface. This seam, including a parting of crown stone coal of a foot and a half, is 6 feet, and is in every respect the same as that wrought for many years at Wilsontown, parish of Carnwath. At Longford, on the Baads estate, about three miles west from the village, there were coal works some time stopped, but one pit is

now opened, and coal the same as Woodmuir, ruff, is now wrought. At Baads Mill, on the same estate, about a mile and a half south-west, a small kind, which cakes like the English, has within these few years been found, and is now wrought. The supply has been as yet small, and of inferior quality. In the neighbourhood of Longford, on the lands of Muirhousedykes, or Loganlea, a pit is at present sinking.

Limestone has been wrought at Limefield, about a mile and a half east of the village, to great extent, but is now exhausted. It is connected with the coal at Baads Mill, and there burned in sow kilns. There are several draw kilns at Handaxwood in active operation.

On the estate of Muldron, at the western extremity of the parish, the Shotts Iron Company have been working ironstone for three years; and it has been wrought for a number of years on the estate of Handaxwood by the Wilsontown Company. It has been found about two fathoms above the coal at Longford, and a small quantity wrought.

Botany.—The *flora* of the parish is varied and interesting, and possesses many rare plants. In the firwood at Hartburn, *pyrola uniflora* (single-flowered wintergreen); and in the hedges, *lonicera caprifolium*, (pale per-

foliate honeysuckle.) At Levenseat, Handaxwood, *dyras octopetala* (mountain avens). At Woodmuir, *viola lutea* (yellow mountain pansy). On the banks of Brieich Water, *gagea lutea* (yellow gagea), or *ornithogalum luteum* (yellow star of Bethlehem) is more abundant than at Auchtertool Linn, its noted station. There are more varieties of the *cricus tetralix* and *cinerea* (cross-leaved and fine-leaved heaths) common to most of our Scottish heaths. Ferns abound throughout the whole parish, and fourteen species of *polypodium* (polypody), *aspidium* (shield fern), *cystopteris fragilis* (brittle blader fern), and *asplenium* (spleenwort), on less than half an acre of ground, in a small glen near the village.

The meadows are rich with numerous varieties of *orchis mascula* (purple or male foolstones), *orchis moria* (green-winged meadow or female foolstones), *orchis maculata* (spotted or female-handed foolstones); also, *listera ovata* (great twayblade), *ophioglossum vulgatum* (common adder's tongue), and *pingicula vulgaris* (common butterwort.)

The dryer grounds abound with *habenaria viridis* (green frog orchis or foolstones) and *habenaria albida* (small white orchis or foolstones. The parasite *orabanche major* (the broom rape) is very abundant.

There are hundreds of other plants which

it would be superfluous to mention, as they are common to the most of Scotland.

II.—CIVIL HISTORY.

Antiquities.—On the estate of Harburn, towards the southern extremity of the parish, there was an old castle (which the proprietor now regrets has been taken down), said to have been fortified by Cromwell to repress the Moss-troopers.*

The total valuation of the parish is £3233 10s. 4d. *Scots* money.

Land Owners.	Valuation.
The Rev. Huston Douglas of Baads.	£502 0 0
Alex. Young, Esq., W.S., of Harburn,	359 6 6
Thomas Gloag, Esq., of Limefield, ...	213 17 0
— Hardy, Esq., of Grange, ...	208 7 0
Stewart B. Hare, Esq., of Handaxwood,	200 0 9
Mr Maitland, of Hermond, ...	192 13 0
Rev. James Logan, of Loganlea, ...	182 16 0
George Watson's Hospital, Breichmill,	142 16 6
James M'Leod, Esq. of Polbeth, ...	132 8 8
Wm. John Smellie, Esq., of Addewell,	113 8 4
John M. Mowbray, Esq., of Hartwood,	114 5 9
John Dodds, Esq., of Middlecrosswood,	97 13 4
John Davie Martin, Esq., Gavieside, &c.,	83 0 0
James Graham, Esq.. Mukdron, ...	80 0 0
Sir Henry Jardine, Harwood, ...	110 0 0

* Moss-troopers, or light-horsemen, were maintained by the disaffected nobles to annoy and harass their enemies. They were simply robbers or banditti that infested the mosses between England and Scotland, who were mounted on the fleetest of horses and knew all the by-paths of the uncultivated country. To annoy and impede these troopers' horses, when a sudden attack was expected, *caltrops* or spiked balls were strewn in the grassy pathway. One of these *caltrops*, found in a West Calder moss, is now in the Edinburgh Antiquarian Museum.

Land Owners.	Valuation.
Thomas Balfour, Esq., Woodmuir, ...	60 11 8
Andrew Steel, Esq., Crosswoodhill, ...	58 0 8
John Kidd, Esq., North Colinshaw, ...	46 14 5
James Elder, Esq., Bents, ...	50 0 0
Jas. Carruthers, Esq., South Colinshaw,	51 2 2
James Paterson, Esq., East Torphin,	42 18 5
Mrs Wyllie, Annatfield, ...	33 11 8
Allan Gibson, Esq., Rashiehill, ...	33 6 8
Major Berrie, West Torphin, ...	31 1 5
John Graham, Esq., Meadowhead, ...	27 0 0
Claud Storrie, Esq., Blackhill, ...	26 0 0
John Penny, Esq., Berniehill, ...	19 0 11
— Gibson, Esq., Broomhill, ...	16 11 7
	<hr/>
	£3233 10 4

Modern Buildings.—Several new mansion-houses have of late been built in the parish with suitable offices, and the surrounding ground tastefully laid out and adorned. Three of these are large and commodious—Hermond, built by the late Lord Hermond in 1797; Limefield and Harburn in 1807—the last not the least elegant of the three. Harwood, a smaller but handsome house, was built in 1804 by the father of the present proprietor. Harwood (Sir Henry Jardine's) was built in the common manse form about 1768, with kitchen attached to the one end and a similar building at the other. Gavieside is a small but neat house, and Brother-ton, belonging to the same proprietor, is an older but a larger house, like a common country manse. Loganlea or Muirhousedykes, Addiewell, and Muldron (1828) are much in

the same style, and Chapeltown (1780) small cottage, belonging to Mr Gloag of Limefield, still exists. There are only small farm-houses on the other properties. Some good new farm-houses have been built on the Baads estate, but the old mansion house is a relic of antiquity. The farm-houses on the Harburn property are superior, but in general, except those already mentioned, they are of an inferior kind. The manse was rebuilt in 1836, and the offices were built about thirty years before in a neat and substantial manner. There are several neat little houses lately built in the village, which have much improved its appearance."

Here the manuscript referred to abruptly terminates. I have given its contents in full as it contains matter of local interest which I have not seen in the published accounts. The following further details, probably from the same pen, but at a later date, may be fitly appended here:—

"The Caledonian Railway goes through the centre of the parish, and has a station in it for Torphin and West Calder. The north road from Edinburgh to Lanark lies for about $7\frac{1}{2}$ miles within the parish, and traverses it in a south-westward direction. The village of West Calder stands on that road about $2\frac{1}{2}$ miles south by west of the con-

fluence of Briech and Almond Waters, $4\frac{1}{2}$ miles south-west of Mid Calder, and 7 miles north-east of Wilsontown. Population of the village in 1831, 434. Population of the parish in 1831, 1617; in 1851, 2120. Houses, 379. Assessed property in 1843, £7089 16s. 1d.

This parish is in the presbytery of Linlithgow and synod of Lothian and Tweeddale. Patron, John Drysdale, Esq., of Kilrie. Stipend, £158 6s. 7d.; glebe £23. Schoolmaster's salary, £34. The parish church was built in 1646, and contains 331 sittings. There is a Free Church preaching-station, and the total yearly sum raised in connection with it in 1853 was £43 18s. $4\frac{1}{2}$ d. A United Presbyterian church was built in 1795, and contains 498 sittings. There are two private schools—both of them for girls."

Long before the present extensive development of the House and Paraffin Coalfields in this parish, the existence and vast extent of these rich bituminous beds was both practically and traditionally known.

How far the Romans (by their extensive felling of the ancient forests of this region for defence against the aboriginal inhabitants) contributed to the formation of these valuable coalfields I will leave geologists to determine. but certain it is that little or no coal exists beyond that part of Britain which the

Romans conquered and governed. It is also worth noting that the two greatest coal regions in Britain run parallel with the walls of Antonine and Adrian, viz., from the Forth to the Clyde and from the Tyne to the Solway.

Turf and wood was the common fuel of our ancestors, some of whom held that the burning of "black stanes" was fiendish and sinful. It was considered a species of witchcraft, and as such was both banned and punished by the laws of the kirk (see various kirk-session records) as a sin against God and man.

That West Calder, however, had its coal-diggers one hundred and twenty years ago the following curious entry in the West Calder session books amply attests:—"1765, January 13th—James Boak and Janet West, *coalers* in Addywell, called in, answered that though proclaimed and paying their dues, something happened that delayed their marriage a considerable time, and rather than pay the dues again, they were irregularly married, they gave in the *testificate*, were rebuked, for their fault exhorted, &c."

About the beginning of last century or the end of the previous one, two German explorers—probably of the Dousterswivel type in Scott's Antiquary—are said to have visited West Calder on some secret geological mission, and explored the old coal holes in the west

end of the parish. They were much impressed with what they saw there and in other parts of Scotland they had visited. So much so that they told the parties whom they lodged with, "If Scotland only knew and developed its vast mineral wealth and other natural resources, it would long remain an independent kingdom, and never join the English" or Union, which at that time was causing a fierce political agitation in both countries.

This advice was unheeded, and happily the Union took place. But it is sad to think that these two enterprising foreigners did not live to complete their important investigations, for it is said, one day, in the course of their mission, they entered one of the primitive coal pits in the west end of the parish, *but never returned*; having been overcome by fire-damp, or some other accident, which buried them in the pit, where their bones will now lie, unless they have been disturbed by more recent operations.

Paraffin coal is so abundant in this parish that it has created a new industry, and given rise to the largest paraffin manufactory in the world (Yonng's). Thirty years ago shale, or "Sklate coal" as it was called by the natives, was known to exist, but was considered as almost useless. It would not burn in the fireplace by itself, and therefore was con-

sidered not worth digging for or carrying home.

I once saw it used in the most primitive of fashions (about the time I speak of). Having been sent with a message on a Sunday night to a day labourer, named John Forbes, whom I found reading his great family Bible by the light of the fire. Noticing a bright steady light from the middle of the fire, I remarked—"Our coals at home don't burn that way?" and was told no, for that's the sklate coal which we gathered out of the burn at Polbeth, and brought home in a sack as we were returning from digging peats at Mossend. The secret of making paraffin oil was long known to the laboratorian, but no practical business man had, up to that time, known its commercial value. I believe it was Sir James Y. Simpson, M.D., &c. (originally a Bathgate boy, and the inventor of chloroform), who put Mr Young up to the secret from which he afterwards acquired his fame and fortune. The shale crops up at several places in the bed of West Calder burn, and Mr Young, before purchasing the Polbeth and other estates, put on fishing trousers, and, with mallet in hand, narrowly inspected the bed, accompanied by eminent geologists.

CHAPTER VIII.

FAMILY OF BADDS, ETC.

The history of West Calder would not be complete without reference to the oldest and most historic family in the parish, viz.—THE DOUGLASES OF BADDS.

The history of this family (who still possess part at least of the ancient patrimony) is a very interesting one, and deserves a chapter to itself.

The family estate is still very extensive but I think it once included the whole, or at least most of the parish. The mansion house has been described in a former chapter, as “a relic of antiquity,” and was probably the first substantial stone-built house in the parish.

The name “Badds” seems to me to be of Saxon origin, and was probably descriptive of the land itself as being the “*bad*” or worst portion of the ancient Barony of Calder—extensive tracts of which have never yet been cultivated, and probably never will.

The Douglasses of Badds are of ancient, noble, and even Royal descent, being a lineal branch of the great Douglasses of historic fame.

The following account of how they became connected with the Sandilands of Calder, and

finally settled at Badds, is of sufficient interest to warrant its insertion here:—

FAMILY OF TORPHICHEN.

The first authentic account of this ancient family is in the reign of David II., 1336, when Sir James Sandilands obtained a grant from that monarch of lands in the county of Peebles for his lands of Craiglockhart and Stennypath in the county of Edinburgh. He also possessed the land and barony of Wiston, in Lanarkshire, and in 1346 he obtained a confirmation of the lands of Sandilands and Reidmyre, in Douglasdale, from William, Lord Douglas. Having greatly distinguished himself under that illustrious commander, in war against the English—(the war of Scottish Succession)—he became a great favourite, and obtained the hand of Elionora, Countess of Carrick, and sister of Lord Douglas, in marriage. She was the only sister of Archibald Douglas of Douglas, and relict of Alexander Bruce, Earl of Carrick—(a title previously held by Robert the Bruce)—and with her he received the Barony of West Calder* in

* This grant may mean the whole of the two parishes known as Mid and West Calder, for before Calder Comitis (the original name of these two parishes) was divided into Mid and West, the custom had grown up of calling Calder Comitis by the name of *West Calder*, to distinguish it from Calder Clere, which had also grown to be called East Calder.

liberum maritagium, to be held in like manner as Earl William held the said Barony from Duncan, Earl of Fife.

Thus the arms of an Earldom that once outvied and disputed the Crown of Scotland with the Stuarts, through descent from Baliol and Comyn, the cousins and rivals of Robert the Bruce, is held by the De Sandilands (of Torphichen peerage—a title instituted in 1564, on the suppression of the Knights of St John of Torphichen, which was founded about the year 1099).

And it is further worth noting, that the Barony of Badds, cut out of the ancient Barony of Calder, was granted to Leonard Douglas who got a charter of the lands of “Badds” from John Sandilands fiar of Calder, with consent of his father Sir James, to himself in life rent, and William, his third son, in fee, dated 10th April, 1558.

Thus the Barony of Badds was founded, and probably about this time the first mansion house on the estate was built. It stood on the west of the road to Carnwath, near Badds Mill.

This William Douglas married Jean Bruce,

Thus Mid-Calder is called the “new parish,” not from having received a new church, but from having received the *new name*; and this may account for some discrepancies which have confused historians.

daughter of Bruce of Clackmanan, the lineal descendant of Robert the Bruce, thus in a double line the ancient royal blood of Scotland flows in the veins of the Douglasses of Badds.

While writing this, I have before me a *Genealogical Tree* of the Family of Badds, compiled by one David Martin, in May, 1823, and possessed by one Isabella G. Panton, Edinburgh, in November, 1875, which is a very interesting study, so far as it goes, but is sadly lacking in dates, as only a very few are inserted. Nothing but an exact copy of this genealogical tree would convey all the information it contains, so the reader must be content with a few of the more interesting extracts.

In the first place, Margaret (daughter of the foresaid William Douglas) married William, son of Archibald Haldane, in Peebles, 9th June, 1597, and her tocher was 200 merks—a large sum in those days—but now only worth £11 2s. 3d. sterling, per annum. This would entitle her to rank by courtesy as a lady, with the privilege of wearing silks, furs, and ornaments, according to the old laws and customs of Scotland.

The next in succession to William Douglas is Joseph, married to a daughter of Denham of West Shiells, and secondly to Beatrix Brown; from him sprang Katherine, married

to James Smith in Nether Adderston, 22nd May, 1552. Also Elizabeth, married to William Flint of Muirhall, from whom sprang the Flints of Burnhouse and Powbeth, also, Mr Patrick Flint, a minister; and Barbra, married to Kinloch, brother to Kinloch of Alderston; their great-grandchild, James Kinloch, being a seceding preacher in America; and also Catherine, who married Francis Easton, surgeon in Mid-Calder—whose daughter, Jean Easton, married Richard Robertson, innkeeper at the Shotts, whose son, John Robertson, was an innkeeper in Whitburn. Bailies, merchants, portioners, tenants, dyers, glovers, smiths, masons, and wrights, are mentioned as springing from the Kinloch branch of the Flint family.

Next in descent to Joseph Douglas is James, married to Jean Sandilands, granddaughter to Lord Torphichen, by whom he seems to have had two daughters and one son. Of the daughters, “Marion, married to Peter Kenoway of Odowell, who had 23 children”—but whether it was Marion or her husband Peter who had the 23 children I am unable to say, from the quaint nature of the record. “Margaret married to Mr Hugh Kennedy, of Easter Inch of Bathgate, minister of College Kirk, Edinburgh, 6th June, 1662. They had a family of five daughters and three sons,

whose names only are mentioned. The son is simply described as James Douglas of Muirhousedykes.

I now come again to William Douglas, married to Jean Mason, 8th December, 1554. This seems very strange and rather confusing, so I am forced to conclude that this stage of the genealogical tree represents a second marriage of the said William Douglas, and the offspring therefrom, and as such I will treat it.

This William (whoever he was—whether old William or young William) seems to have had a family of six sons and four daughters. Of the sons, Walter seems to have been the eldest, and is described as Governor of the Leeward Islands, a situation at present worth £3000 a-year.

William, an officer in the army, married to Jean, daughter of James Douglas of Muirhousedykes.

John, surgeon in London.

Alexander, minister at East Calder, and twin brother of John.

George, surgeon in London.

Of the daughters, Jean, the eldest, married to Stevenson of Herdmanshiells.

Catherine married 1st to Campbell of Clathick, and secondly to Mr. Murray, minister at Stirling.

Mary seems to have been unmarried, while Christian, the youngest daughter, married Mr John Wilson, minister of the gospel at Glencross.

The above Alexander Douglas, minister of East Calder, seems to have had a family of six, of which the following is the simple record :—

1. Alexander, merchant in St Kitts.
2. Jean, married Aretas Akers of St Kitts.
3. Robert, planter in St Kitts.
4. Isabella.
5. Mary, married Mr James Stoddart, minister, Kirkintulloch.
6. John Leigh, lieutenant in the navy.

I would not have noticed this branch, had it not been for two reasons: first, It is evident that their uncle Walter, who was governor of the Leeward Islands, had induced the first three named to settle in St Kitts, one of these islands; and secondly, because the marriage of this Jane Douglas seems to have been how the peculiar name *Aretas Akers* was introduced to the Badds family.

But to return to Walter Douglas, (Governor of Leeward Islands,) who seems to have been the then heir-at-law: He is credited with three children—

- 1st, Jean, married to Squire Smith, of St Kitts.

2nd, John, a colonel in St Kitts (and heir of Badds.)

3rd, James George, merchant in London.

This John (colonel in St Kitts) had three children—

1st, John (his heir), and designated “at present Member of Parliament for Hindon, in Wiltshire.”

2nd, James, captain and lieut.-colonel in 3rd regiment of Foot Guards.

3rd, Margaret, married to Colonel Dalrymple, Governor of Guadaloupe.

And now, to conclude the geneological tree, we find that John Douglas (M.P. for Hindon) had five children—

1. Charlotte ; 2. Agnes ; 3. Mary ; 4. John, the eldest son and heir, and 5. William.

It is to be regretted that the dates are not supplied to these latter scions of the Badds family, as it would have been a guide to the period included in the geneological tree.

After leaving the geneological tree, the next owner of Badds that I can trace is *George Alexander Douglas*, who succeeded to the estate about 1819, at which time the property of Craigs, in Dumfries-shire was purchased from Charles Douglas, Marquis of Queensberry, by funds expressly left for the purpose, “to be entailed on heirs male or female.”

This George Alexander Douglas seems to be the last of the *direct male line*, for his sister's son, the Rev. Alexander Houston, succeeded him in 1838. He was educated for the English Church, but I cannot find that he ever held a benefice, but took the name of Douglas in addition to his own, and was known as the Rev. Alexander Houston-Douglas. He died about 1852-3, leaving a widow but no family, and was succeeded by his only sister, Miss Elizabeth Houston, who also took the name of Douglas. At the time Miss Houston-Douglas succeeded to Badds estate she was well advanced in years, and very infirm in health, but notwithstanding these circumstances, possessed the estate for 19½ years, somewhat to the surprise of those who knew her best. She resided principally in London, and died about 1872-3. Her cousin, Captain James Stoddart, "a nephew of the *old Laird*, George Alexander Douglas," was the next heir, but he only held the estate for about 26 months, and died in 1875, when nearly 80 years of age. He also would have taken the name of Douglas on succeeding to Craigs and Badds, but on the death of his uncle, above referred to, he took the name of Douglas, and succeeded to the family property and residence of Chilston Park, nine miles from Maidstone in Kent. Mr Stoddart-

Douglas was twice married, but had no family ;* his widow resides in Tunbridge Wells, and has a handsome jointure from the estates.

The present owner of Badds (nephew of Miss Douglas) is Aretas Akers Douglas, J.P., and M.P. for East Kent in the present Parliament of 1880, and whose address is given in the *London Court Directory* as—“Carlton Club, S.W., and Union Club, W.C.; Chilston Park, Maidstone : Badds, West Calder, Edinburgh, N.B., and Craigs, Dumfries, N.B.”

He is also more particularly described in a list of *Members of the House of Commons*, as “eldest son of the Rev. Aretas Akers of Malling Abbey, Kent, by Frances, daughter of Francis Hollis Brandam, Esq., Tunbridge Wells, and was born in 1851. Married in 1875 to Adaline Mary, daughter of Henry Austen Smith, Esq. of Hayes Court, Kent. Was educated at Eton, and University College, Cambridge ; and called to the Bar at Inner Temple, 1874. Assumed the name of Douglas in addition to his patronymic, 1875. Is patron of 1 living in the English Church. A Conservative ‘by conviction.’ Is sincerely

* As a number of the owners of Badds died without issue, it is interesting to know that the present proprietor has a family of five children—2 sons and 3 daughters.

attached to the Established Church of England ; and will support the Union of Church and State by every means in his power. And is also in favour of the present inequalities of *Local Taxation* being reduced."

Since succeeding to the estate, Mr Akers Douglas has, with the requisite consent, broken the entail, so that Badds Barony as an heritable Barony has ceased to exist, after having endured as such for more than 300 years : for better or for worse fulfilling the proverb which is prominently carved on an old house in the High Street of Hawick—" All was others ; all will be others." And in despite of the defiant and shrewd advice carved on the lintel of an old thatched house in the Ducal town of Alnwick—

" That which your Father old hath purchased,
And left you to possess :
To you dearly hold,
To show his worthiness."

As straws are said to show how streams run, so, I cannot conclude this chapter without relating the following incidents which have come under my notice.

The first is taken from the West Calder Session Records, and proves that James Douglas of Badds, who was married to Lord Torphichen's granddaughter, resided on his own estate, and took his share in the ordi-

nary affairs of the parish. The incident in question is the baptism of twins named Flint, who were related to him by marriage, and I will give the entry in its own quaint way:—

“Anno 1677.—James and John Flints—
 “James and John twins, lawful sons to Mr
 “Patrick Flint and Helen Hamilton his wife,
 “were born 25th and baptised 26th October.
 “Witnesses to their baptism were James
 “Douglas of Badds, James John and Thomas
 “Flints.”

It is not said who was the officiating minister, but a prelate, the Rev. George Robertson, was then incumbent of the parish, which may also account for the extraordinary haste of the baptism.

Muirhall, Burnhouse, and Powbeth, as we have already seen, were at one time in the possession of these Flints—the one at Muirhall having married Elizabeth Douglas, the grandmother or great-grandmother of these twins. Thus the genealogical tree is confirmed by the Session Records—from which it was perhaps originally taken, in conjunction with the Family Records.

The other two incidents to which I wish to refer, throw a lurid light upon the originally wild state of the lands in and around the Calders.

Calder was a favourite hunting ground of

James VI., and the wild boar was then the chief object of the chase, which proves that the district was then comparatively wild and uncultivated. And I often wonder if it was in the wilds of Calder that James and his hunting party were overtaken in the furious storm that drove the King to take refuge in a pig hut—where, for the first, if not the only time in his life—he perforce overcame his wellknown aversion to *smoking tobacco*, in order to drown the more objectionable stench in his place of refuge?

That much of Calder was then wild and inhospitable is clearly proved by the following incident, which I have extracted from “Chambers’ Domestic Annals of Scotland,” vol. i. p. 838:—

1592, June 28.—The Earl of Bothwell, with 300 armed followers, made an attempt to seize the person of King James VI. at Falkland Palace, in Fifeshire, but failed to do so. Thereafter his majesty came over the water, and made an oration in the Great Kirk at Edinburgh. Immediately after the fray, Bothwell and his men came over the water, and there were 18 of them taken at Calder Muir, lying sleeping for want of rest and entertainment; and, immediately after their taking, they were all brought to Edinburgh and (five of them) hangit.”

Most of this country was one great *Oak Forest* at one time, wherein roamed the snow-white Caledonian bull ; those ferocious Caledonian boars, which, as *Martel* tells us, were used to heighten the torments of unhappy sufferers on the cross ; and whose monstrous *tusks* are still occasionally unearthed by the plough and the spade ; the elk, the stag, and the wolf ; and even when we are told that, at one time this island was raised from under the sea, and that the fossil remains of prehistoric animals, whose bones are larger than the elephant's, the whale's, or the great behemoth's itself—need we then wonder at anything science or research may bring to light ?

Doubtless the retainers of the Douglasses, of whom we have been speaking, were more or less of Pictish origin, and, like themselves, lithe and swarthy, which may in part account for the distinctive features and shape which even to this day is observable between their descendants and those of their fairer and more burly brethren of East Lothian. In one remarkable custom a peculiar distinction still survives—for while we still hear of “bondagers” as farm labourers, in East Lothian, I never yet heard the term used in the freer, if wilder, South West.

CHAPTER IX.

COMMERCIAL AND AGRICULTURAL PROSPECTS.

The mention of “Retainers *versus* Bondagers” in the previous chapter reminds me of the comparative social position of East and West-country farmers, of whom it used to be said—“An east country farmer is better off than a west country laird.” But this saying, which was once so trite and true, has, within recent years, been completely reversed. For whereas the east country farmer, with his heavy loam soil, could employ grieves, bondagers, ploughmen, &c., to do his manual work, and leave to himself the comparative life, of a country gentleman, he is now doing so at such a ruinous loss, that recently the highest authority on East Lothian farming asserted, that not 10 per cent. of them are solvent !

Contrast this with the formerly hard-worked petty lairds of West Calder, and kindred moorlands, where the laird and his family did the manual toil on their own lands, until the valuable treasures of nature were discovered beneath the soil, in the shape of coal, ironstone, lime, shale, &c., so marvelously compensating for the barren surface,

which could barely support their sheep and cattle, out of which they had to eke a living.

The moral seems to be, that "every dog has its day," while time changes all things.

But will this commercial prosperity, of which West Calder has had such a wonderful share, last for ever? I trow not! for her agricultural prosperity is on the decline, and fields that were formerly cultivated are now rapidly going to waste; for the present insidious policy that was invented to support commerce at the expense of agriculture is slowly but surely sapping the very foundations of both, and both will have a common downfall, unless a sounder policy is pursued; for the present is but the expedient of "robbing Paul to pay Peter," and the Nation *qua* Nation does not save one single sixpence per annum by its present fiscal arrangements. For imperial taxation is growing at the rate of 1·5 per cent., and local expenditure at the rate of 6·0 per cent., while the population is only increasing at the rate of 0·9 per cent.

Yet, with this damaging fact ever present to those whose business it is wisely to rule this nation, we find that the political legerdemain has become an excruciating science—like a man wriggling out of a bog. So we take the tax off one thing and put it upon another, (only to find ourselves in a deeper

fix,) and still the taxgatherer extorts more than ever;—we change it from a Malt Tax to a Beer Tax, and, at one fell swoop, one million more sovereigns go with it per annum; while all the time we are led to hug the delusion with complacent fondness—like the man who was so pleasantly bled to death, that he believed he was getting well, as he felt less and less pain, till at last the silver cord snapt!

I write this in no spirit of controversy, but simply as a student of history, noting the past, present, and probable course of events, and that only in so far as it concerns the subject in hand, viz.—Whether West Calder has reached the zenith of its prosperity or no?

This question is more or less agitating the whole community of West Calder parish at the present moment, as it did upon a former occasion, in the time of Dr Muckersy, and before *free trade*, so called, was adopted.

He refers to it under the heading of “Character and Manners of the People” (see chapter V.), and I venture to repeat the extract here, for the sole purpose of calling particular attention to the matured opinion of a former generation of the inhabitants of West Calder.

Dr Muckersy says—“The people of this parish have been particularly blamed for disaffection to the present Constitution. From

the state of society in which they are placed, the representation of any kind of oppression, whether real or imaginary, is apt to affect their minds. This, however, is but a momentary impulse; for when they find that the chief articles of life by which they are supported are not subject to taxation, and that what they bring to the market is raised in value by the very system of which they are taught to complain, the good sense of the parish is soon brought to prevail against the designs of those who would mislead them."

May like good sense be granted to the present inhabitants of West Calder, so that their now languishing commercial and agricultural industries may be restored to prosperity, and so handed down to succeeding generations.

That I am not needlessly referring to this subject is evident from the intense depression that has overtaken both agriculture and commerce in the present year (1884-5), and that in the presence of plenty of capital and an exceptionally good harvest; yet, strange to say, an enormous amount of distress prevails all over the country, and which seems to deepen and spread rather than disappear.

Yet there is one consolation left, which cannot be too highly applauded, viz., that those who have this world's goods have freely given thereof to their less fortunate brethren.

And, amongst others, the Laird of Badds, who, although non-resident in the parish, has not forgotten to distribute more liberally than ever his annual donation of coals to the poor.

What threatens to further depress the commercial prosperity of West Calder is the free import of foreign petroleum from the undeveloped regions in the Caucasus, and Trans-Caspian provinces, which are now being opened by the Russian Government, who are presently expending enormous capital on a combined railway and steam-boat route constructed for military and commercial purposes.

The petroleum trade from the Black Sea to the rest of the world is expected to be of such vast dimensions, that the Shipowners Society of Newcastle recently held a meeting to discuss the subject, when it was mentioned that foreign capitalists were already bestirring themselves in the matter ; and that if British shipowners allowed foreigners to secure this traffic, the monopoly gained thereby would ultimately drive British shipping entirely from the Black Sea and Mediterranean ports.

Of course petroleum can never supplant paraffin, in all its uses, but it will supplant it in many of them, and hence lower its commercial use and value.

And, to my knowledge, some of the wisest business men in the parish think an equitable duty should be placed upon foreign petroleum, for its advent will shake "Oil Shares" like the rattling of *dry bones*; and the wages of workmen will also "go by the board"; so that, ere long, some future historian or poet will ramble through this parish and meditate on the cold hearths and ruined homes of something greater, and hence more saddening, than Goldsmith's "Deserted Village"!!!

The battle of "Free Trade *v.* Protection" is again being fought, and many eager champions are entering the lists. What the outcome may be, time alone will tell.

No doubt, free trade and the steam engine combined have done great things for this and other countries—but famine and plenty—good years and bad years—peace and war—pestilence and freedom from pestilence—come and go as regularly as they did in the days of old, and will so long as the world lasts. But what is wanted is prudent rulers, like Joseph in Egypt.

There never was a height but there was a hollow behind it; and we are now like a ship in the trough of the deep, and if other ships are there it only increases the danger!

But let us look one fact straight in the face, and try to discover what it so strangely

portends, viz.—In the year 1882 the population of the United States was 50,156,000, while that the United Kingdom was 35,241,000 only. Yet the United Kingdom had a greater taxation and expenditure, viz.—Taxation, £88,494,000; expenditure, £88,395,000—(surplus, £99,000). Whereas the United States, with the larger population, only raised by taxation £84,668,000, and only spent £53,746,000, leaving the enormous surplus in favour of the United States exchequer of £30,322,000—a sum so enormous that, with a few years' accumulation thereof, they will be at a loss what to do with. And all this while from import duties alone, in the above year they raised for revenue purposes £45,029,000, while this country only raised £19,657,000 from a like source—import duties.

This is surely food for reflection, amidst conflicting interests!

I will conclude this chapter with the following extract, which is culled from a newspaper, and give it for what it is worth:—

“MR C. J. KENNARD, M.P., AND FREE TRADE.—At Salisbury, on Saturday, Mr C. J. Kennard, M.P., referring to Free Trade, asserted that the protectionists' magnet in other countries was extracting from this country its capital, energy, and labour.

What was the explanation of Free Traders to the fact that capitalists, bag and baggage, were abandoning Free Trade shores for protectionist countries?"

CHAPTER X.

BEAUTIFYING AND IMPROVING SEVERAL ESTATES, 1782 TO 1816.

In the year 1800, owing principally to this country's wars with France and Spain, the average price of wheat per quarter was 113s. 10d. : in 1801 it rose to 119s. 6d. In 1803, owing to Nelson's victories, the price suddenly fell to 58s. 10d., gradually rising again to 126s. 6d. in 1812, when Napoleon was at the height of his power ; but falling again to 65s. 7d. in 1815, the year that Waterloo was fought and won.

These rapid rises and falls in the price of the principal article of food must have been very distressful to a country like this, which cannot support its population entirely from its own soil. But "it's an ill wind that blows nobody good"! *for* "necessity is the mother of invention"; and to this severe ordeal we can trace the great impetus given to agricultural improvement in the early part of this century. Land that had never grown corn was brought into cultivation. Mosses

were drained, limed, and plowed. Hedges and stripes of plantations were planted for protection and shelter. Schemes and methods of all sorts were mooted and tried. Some succeeded, some failed, but all tended to bring experience, and with experience *success* in the end.

The land-owners, farmers, labourers, lawyers, merchants, doctors, chemists, clergy, and all sorts and conditions of people, vied with each other, and gave sound or foolish advice.

The Royal Agricultural Society was the outcome of this fever of excitement, and taking the matter judiciously up, gave it a healthier and wiser tone ; and, strange as it may seem, the *Sheriff of Hamilton* proved one of their most active and successful agents, and threw himself heart and soul into his work, and trudged on foot no less than 4000 miles—north, east, south, and west—in all directions, to gain information from practical and successful experimentors.

I have read his work with much delight and profit. Copies of it are now very rare, but Mr James Calder, coal agent in West Calder, happens to have one, which he prizes much. It is a book I have quoted from in Chapter I., viz., "*Treatise on Mosses, by Wm. Aiton, Air, 1811.*"

West Calder was not behind in this fit of

activity. In fact, the whole east end of the parish was improved and beautified by it.

I am also indebted to Mr Wm. Clarkson, of West Calder, for the loan of a book, (bought at the Rev. Dr Muckersy's sale,) which contains a very interesting account of some of those improvements and their immediate results, which I will quote for the benefit of the farming interest. I regret I cannot abridge the article without spoiling it, for it repeats some things already recorded in these chapters.

The book in question is—"The Literary and Statistical Magazine for Scotland. Vol. I. Edinburgh: Macready, Skelly & Co. 1817.

STATISTICAL ACCOUNT OF WEST CALDER.

NOTE.—The Editor has to regret that, from the want of the materials, he is obliged to delay one or two very important Statistical articles which he intended to publish in this Number. The following statements connected with the Parish of West Calder are correct; and as he is able to give a particular account of the Parish Bank, instituted in 1807, for which the minister has had many applications, he trusts that this Statistical Report, though not completed in the present Number, will be interesting to the public.

STATISTICAL REPORT OF THE PARISH OF WEST CALDER, PRESBYTERY OF LINLITHGOW, SYNOD OF LOTHIAN AND TWEEDALE, AND COUNTY OF MID-LOTHIAN.

The parish is bounded by the parishes of Carnwath and Cambusnethan, in the county

of Lanark, on the south-west and west ; by Whitburn and Livingston, in the county of Linlithgow, on the north ; by Mid-Calder on the east ; and by Dunsyre and Linton on the south.

Its greatest breadth from north to south, in the line of the village, which is nearly two miles from the boundry on the east, is seven miles, and its greatest length from east to west is nearly ten miles ; but the breadth to the west varies from three miles to one.

A continuation of the Pentland Hills, here called "Carin Hills," limits the prospect on the south, while the parish stretches considerably beyond the greatest height of the first range of those hills. Within this, and also within the Carnwath boundary, lies an extensive moor, on high ground, for nine miles from south-east to north west, which, at an average, may be two miles in breadth. This, after deducting some cultivated acres surrounding a few houses, is occupied by sheep-farmers, and fit for sheep-pasture alone. The remaining part of the parish is arable ground.

The soil, west from the village, rests on a stiff tenacious yellow till, and consists of a thin stratum of black earth mixed with sand. On the east side of the village the soil is better, and mixed with clay. The crops chiefly raised are oats, potatoes, rye-grass,

flax, and, of late, a few turnips. Barley and pease are now seldom raised to any extent. Some attempts have been made to raise wheat, but though nothing was wanting, either in the skill of the farmer or in the manure employed, they have not been repeated. The expense is found to be as great as in a kindlier soil, if not greater; the comparative quality may require a reduction of 10 per cent.; the quantity is less in the proportion of 7 to 10, and the soil, even by this imperfect crop, is brought nearer to its unimproved state than in places more adapted to it. The lowness of the rent is the only thing which can be considered as a compensation for these disadvantages; but even with this the cultivation of wheat is not persisted in, the best proof that it is not profitable. No crop, indeed, in this parish, hay excepted, will pay more than the expense of rearing it, and the farmers have, therefore, to look to the produce of the dairy, and to the cattle which they can sell yearly for their rent.

The hardship under which the farmer labours with respect to corn is, that when the price is above the average he has little to sell; and in crops like those of 1782, 1800, and 1816, he has not meal for his family beyond Whitsunday. Under all these disadvantages the improvement of this parish has

been advancing rapidly for 20 years past, while the rents, at a general average, have not risen so much as in a richer soil. The rents here are scarcely doubled, while in many other places they are four times what they were 30 years ago.

The general tendency to improvement has been impelled here by many causes. Several proprietors have very judiciously, though at great expense, improved their own estates. It is not probable that in every instance they have had a fair rent out of the return; but in the rapid rise in the value of land, they could have done more than pay themselves by the sale. The enterprise of the farmers, on the other hand, has been aided by the great rise in cattle, and on the produce of the dairy, by the advantage of the Edinburgh market, and by the opportunity they have of driving coals to the lime kilns, 10 miles off, and bringing lime in return. The lime is used in compost on lea, and in a few instances among the farmers it is laid on fallow; but this last, except among the gentlemen improvers, is not likely to be a general practice.

The average crop of the richest and best cultivated ground in the parish, taken for four years, may be about six bolls per acre. The substantial improvement both in the face of the country and on the soil, for 20 years

past, has been made by enclosing and planting. In the judicious manner in which these operations are conducted, they serve for draining, for shelter, and for ornament. The principal improvers in these respects, as well as in cultivating the soil, are Lord Hermand of Hermand, Mr Young of Harburn, Mr Cunningham of Gavieside, and Mr Mowbray of Little Harwood. A great deal was also done by the late Mr Davie of Brotherton, and the late Mr Gloag* of Limefield. The estates of these gentlemen, since the author of this report knew the parish, have been new-modelled and completely changed. Within these three last years, Mr Douglas, who resides in London, and is the proprietor of Baads, the most extensive estate in the parish, has also begun to sub-divide his farms by belts of planting, sufficiently enclosed.

Among the most enterprising of our heritors are Lord Hermand and Mr Young of Harburn. The former has improved almost every part of his estate, and made considerable plantations on the banks of a small river that runs through his property, and in most other places where they can be employed for shelter or beauty. Mr Young has done everything towards the improvement of his property, which wood, water, and substantial enclosing can accomplish. If others

have done as much to the improvement of the soil, it must be allowed that he has done more in making Harburn a finished and delightful residence.

The following authentic account of his (Mr Young's) fiorin deserves to be recorded. It is taken from his letter to Mr George Rennie, and published in the *Irish Farmer's Journal*, Sept. 22, 1816. After several attempts, which were not very successful, he was persuaded by Dr Robertson to make a trial of raising fiorin on a piece of very indifferent land, nearly 20 acres, which the doctor himself selected; the upper part, exceeding 13 acres, being a dry heathy moor, the under part $6\frac{1}{2}$ acres of very indifferent moss, not worth a shilling per acre.

What follows is in his own words:—

“I began paring and burning the upper part of this field in the common way, but the ashes produced by the operation were by no means abundant, and the lower or mossy part of the field, I found, could not be treated in the same manner to any advantage. Resolving to confine my fiorin plantation to the lower part, I got the whole very carefully trenched a full spade deep, with a proper inclination towards a large drain; and, for the purpose of covering the surface, I cut down a small kind of clayey gravel in the immedi-

ate neighbourhood, which I mixed with ashes from the upper part, and 78 lolls of unslaked lime, spreading the whole on the surface of the trenched moss, upon which, in spring, 1814, I planted fiorin strings in the usual way, and it was rolled and occasionally weeded in the course of the summer.

“In the beginning of November last, I began to cut the crop of grass, and gave it in abundance to my cattle and horses, to whom it afforded a liberal supply of green food till the end of February last, with a few short interruptions from the frost and snow. I cannot tell you what quantity of grass was produced in each acre, but I can assert with confidence that it was at least equal to a heavy crop of clover and ryegrass.

“In the beginning of July last, the crop of fiorin on the $6\frac{1}{2}$ acres, has again become so luxuriant, that I was induced, contrary to all instructions from my preceptor, Dr Richardson, to mow it for a crop of hay, at the same time with the ordinary crop of clover and ryegrass crops of the country, and it has been treated in exactly the same way, producing hay, as I think, of a superior quality, perfectly dry; the same bulk of fiorin hay, when weighed against clover and ryegrass, in perfect good order, being uniformly a fifth less in weight.

“Of the same six acres and a half, I only made four acres into hay, using the remainder, as I am now doing, for green food. The produce of the four acres, before it was put up in a stack, was carefully weighed by John Gay, tenant in Broadshaw, an intelligent farmer, who attests its weight to be 1820 stones, or 455 tons per acre. The whole operation on the field being performed at his sight, I was desirous that he should also weigh the produce, and see the stack put up, as he was formerly, when my overseer, a great unbeliever in the virtues of this grass, though the success of my experiment, I believe, has now converted him to the florin faith.

“I paid for trenching the six and a half acres, with some small drains,	£40	0	0
For 48 bolls of lime, and leading,			
at 3s. 5d. per boll,.....	11	6	6
Fifty-two cart loads of ashes, taken from the upper part of the field,			
at 1s. per cart,.....	2	12	0
Mixing and laying on the compound,.....	11	1	6
Planting, rolling, and weeding,...	7	16	0
<hr/>			
Total expenses,.....	£72	16	0
Being at the rate of £10 4s.			

“The expense of trenching was considerably more than it ought to have been, but it was done with particular care and attention.

“ I intended originally to have given much more lime, but I was persuaded by a gentleman more skilled in such matters than I pretended to be, that the above quantity, with the ashes and clay, was sufficient.

“ The first cutting of the grass, last winter, and the beginning of spring, I think may moderately be estimated at £6 per acre, in the whole,£39 0 0

The second cutting of two and a half acres this summer for green food, at the same rate, amounts to..... 15 0 0

And 1820 stones of hay on the remaining four acres, at only 5d. per stone,..... 38 8 4

£92 8 4

Subject to the ordinary expense of cutting, making, and leading home the produce; and I can assure you that there is no difficulty whatever in mowing the grass with a scythe.—Harburn, August 19, 1815.”

The Irish mode of burning clay was attempted in this parish in the summer of 1814. Both the gentlemen improvers and farmers entered into it with great avidity. It was a proof, if any were wanting, of the readiness with which Scotch farmers adopt a new plan, when there is any promise of success. This plan was, however, immediately abandoned. The tilly subsoil of this parish

seems to be altogether unfit for the operation. There is little doubt, however, in all cases where paring and burning afford more ashes than is necessary for the field, that burning the bog, mixed with moss, clay, and decayed vegetable substances, in the Irish manner, will produce more ashes, and that they may be used to a better purpose for turnips elsewhere, than spreading them where they are burned. A prudent farmer, therefore, may find many detached places on his farm, from which he may add a few acres yearly to his turnip husbandry, and leave as much soil in the place from which it is taken as will permit it to return to grass as before.

These observations, however, are only applicable to places in a farm where, from the quantity of bog, moss and clay, the produce of ashes will be much greater than necessary to manure the surface from which they are taken.

The rent of arable land is from 15s. to 25s. per acre. One or two farms are let from 28s. to 33s.

CHAPTER XI.

POOR AND POORS FUNDS (1779 TO 1814).

This quaint homely phrase, Poor and Pools Funds, sounds sweeter and kindlier than the harsher and more repulsive title now in common use, viz., Paupers and Poor Rates.

The one bespeaks of the Christian fellowship and care of the Kirk, when the rich and poor met together in the name of the Lord—the maker of them all.

The other sounds of pauperism or semi-crime, whose enactments separate society—banishing the less fortunate members thereof to the cold shades of the palace-like prisons of the several Unions—where, like monks or nuns, the sexes are separated, the husband from the wife, the daughter from the father, the brother from the sister, under repressive discipline, resentfully ekeing out the weary remainder of their days, comfortably it may be to all outward appearance, but oppressed with a more intense longing than the caged bird to be free : their only fault being poverty, a crime, as the Yankee poet calls it, with more pith than refinement—

Dimes and dollars,
Dollars and dimes :
The want of money
Is the worst of crimes.

Meanwhile the well-springs of charity—the noblest fountain of life present and eternal—are sealed up in the human breast; for while the paupers helplessly resent their treatment and shun it to the last, the rate-payers likewise grumble and grudge the supposed extortion.

The one was Church law and practice. The other is State law and practice.

The Christian Church, in its fundamental polity, voluntarily adopted the care of the poor, with results that varied according to the spirit that dominated the Church.

The Kirk of Scotland, as reformed by Knox and his compeers, adopted the same plan, which survived till about 1848 with honour to the kirk and untold benefit to the nation, which was redeemed, by this and other means, from faction and feud to the highest state of civilisation.

But selfishness and schism, with their attendant divisions and heartburnings, from one cause and another, crept into the Kirk, which, rent and torn, was unable longer to bear its wonted burden, and, gladly easing itself thereof, threw it upon the grim calculating shoulders of the State, which again delegated its work to the various Parochial Boards, with the result that we of this generation are only too familiar with, better,

perhaps, in some respects than formerly, but lacking the true element of real charity, and hence giving birth to the callous proverb which is born of, and may well become, this age of mammon worship "As cold as charity."

For the purpose of comparison with the two following tables, I have been favoured by Mr Thos. Thomson, Inspector for the parish, with a similar abstract for the year 1884.

ABSTRACT FOR YEAR 1884. — PARISH OF WEST CALDER.

Number of Births.	Number of Marriages.	Number of Deaths.	Estimated Population of Parish.	Assessable Value of Parish.
345	54	155	7900	£38,476 8 0
Number of Poor on Roll.	Number Occasionally Relieved.	Cost of Permanent Poor.	Cost of Occasional Poor.	Rate of Assessment.
81	20	£1,119 9 9	£63 14 8	10d.
Total Amount of Assessment, £1,596 0s. 5d.				

POOR AND POOR'S FUNDS.

The following Tables will show the money collected for, and expended on the Poor, from 1790 to 1814, the number of the stated Poor, and the amount of sums occasionally given, together with the number of those Marriages and Funerals which have been recorded:—

TABLE I.

	Collections. (Kirk Door.)	No. of Pro- clamations 2/6 each.		o N	Mortcloth.	Bond.	Voluntary.		Asses- ments.	Total.
							£1	1	0	
1790	£16 11 2	12	£1 10 0	11	£3 17 6	£5 5 0				£28 4 8
1791	16 1 1	11	1 7 6	18	4 13 6	5 0 0	0	0	0	27 2 1
1792	14 15 0	12	1 10 0	14	5 3 10	13 11 3	0	0	0	35 0 1
1793	15 18 1 $\frac{3}{4}$	9	1 2 6	17	6 11 0	0 0 0	7	0	0	30 11 7 $\frac{3}{4}$
1794	15 10 1 $\frac{1}{2}$	14	1 15 0	17	5 9 2	5 0 0	3	16	5	32 8 0
1795	15 5 4 $\frac{1}{2}$	3	0 7 6	16	5 1 8	1 19 0	15	16	0	38 9 0
1796	14 7 3	12	1 10 0	7	2 12 6	5 0 0	12	11	10	31 1 9
1797	17 7 4	10	1 7 6	8	2 7 0	0 0 0	6	1	8 $\frac{1}{2}$	27 3 6
1798	19 3 3 $\frac{3}{4}$	9	1 2 6	14	4 5 8	0 0 0	1	5	6	25 17 1
1799	16 1 3 $\frac{1}{2}$	15	2 7 0	9	2 18 0	25 0 0	0	15	7	47 1 10
1800	22 6 2 $\frac{3}{4}$	8	1 17 6	10	3 19 0	26 0 0	3	3	0	45 8 8
1801	20 11 11 $\frac{1}{2}$	11	3 12 0	12	3 9 0	5 0 0	1	2	6	108 8 6
1802	19 6 8	15	1 7 6	7	2 15 2	10 0 0	2	7	0	37 17 0

TABLE I.—(Continued.)

	Collections. (Kirk Poor.)		No. of Pro- clamations 2/6 each.		£	Mortcloth.		Bond.		Voluntary.		Assess- ments.		Total.	
	£	s	d	2	1	£	s	£	s	£	s	36	d	£	s
1803	19	8	5	16	2	5	7	5	0	4	0	..	0	35	15
1804	18	17	9	16	2	3	5	5	0	1	19	36	0	61	5
1805	19	3	5	7	1	1	15	10	0	1	11	..	..	32	15
1806	21	15	2	20	2	3	14	8	0	..	..	..	..	48	14
1807	19	17	4	12	1	2	17	0	0	..	..	30	0	55	16
1808	23	13	8	7	0	5	9	2	0	1	1	..	..	29	10
1809	23	10	8	11	1	3	18	4	0	..	..	..	..	28	15
1810	21	1	1	10	1	5	6	6	..	..	..	..	..	27	12
1811	28	13	8	7	0	3	13	4	..	..	..	..	..	30	14
1812	21	9	2	12	1	4	13	8	0	..	..	..	..	38	12
1813	22	19	1	7	0	4	13	8	..	..	..	..	..	28	10
1814	26	7	10	8	1	7	10	0	..	6	0	..	..	40	17

TABLE II.

	Poor.	Aid.			Occasional.			House Rent.			Total.		
1790	12	£25	0	1	£2	15	1	£0	18	4	£28	13	6
1791	11	23	1	5	2	2	3	1	0	0	26	3	8
1792	11	25	11	1	4	7	0	0	10	0	29	10	1½
1793	11	23	3	0	3	15	10½	2	16	4	31	15	2½
1794	10	23	8	6	7	8	11½	1	5	4	32	2	3
1795	11	23	0	0	15	4	3	1	14	0	39	18	3
1796	11	23	0	1	10	18	4	...			33	18	5
1797	8	17	1	0	7	7	7	0	15	0	25	3	7
1798	9	20	12	9	2	8	11	1	18	0	24	19	8
1799	9	24	13	7	2	13	5	0	5	0	27	11	0
1800	9	33	0	0	88	16	6	...			121	16	6
1801	13	34	18	6	71	16	6½	1	14	3	107	9	5½
1802	15	27	15	0	6	18	3	1	0	0	34	13	3
1803	13	23	3	0	1	2	7½	1	0	0	25	5	7½
1804	13	22	11	0	7	17	0	1	13	0	33	1	0
1805	13	23	2	4	1	1	2	1	5	6	23	9	0
1806	14	29	18	6	1	13	4	1	0	0	32	11	0
1807	15	31	9	0	3	3	10	1	0	0	34	12	10
1808	16	37	0	6	2	10	6	2	5	0	46	15	0
1809	15	38	15	0	2	16	0	2	15	0	44	6	0
1810	10	19	17	0	4	11	6	2	5	0	26	3	6
1811	10	23	4	4	2	13	10	2	8	6	28	6	8
1812	13	29	13	5	4	6	7	2	19	6	36	13	6
1813	17	42	19	0	16	7	4	1	18	0	61	4	4
1814	17	39	1	10	22	7	10	2	10	0	63	19	8

The average number of poor for these 24 years is nearly 12 or 11 11-12ths for each year, and the year's support, including the sum paid for house rent, requires the average sum of £2 10s. for each of the paupers. The monthly allowance is from 3s. to 5s., according to the circumstances of the individuals; every attention being paid to what they can do for themselves, and to what their children or relations may be able to do for them.

The occasional aid, amounting to nearly one-third of the sum given the stated poor during 24 years, is caused by the wish of the administrators of the fund to keep the regular poor's list as low as possible. A small part of this is given in coals to the stated poor, but much the greater part is given to those who are not in that situation.

In ordinary years, and when the sums yearly are not above £10, the sums paid occasionally may be nearly one half to the stated poor and the remainder to others who are not on the roll.

In the years of scarcity, when the sums are large, the distribution is made in coals or meal at a reduced price, and money to every family in the parish which requires to be supported.

The bond mentioned in the tables was for money lent on houses in Edinburgh, but it is now entirely exhausted.

The difference in the total, comparing one year with another, may be accounted for by carrying forward the balance, or, as sometimes happened, by borrowing money till the funds, by assessment or otherwise, were able to pay it.

CHAPTER XII.

POPULATION OF THE PARISH.

The population of the parish in 1755, as stated by Dr Webster, was 1294.

In 1795, it was stated in Sir J. Sinclair's Statistical Account as follows:—

Families, 221 ; Males, 398 ; Females, 410 ; Under years old, 169—Total, 968.

N.B.—In the Statistical Account the population is stated, in the general table for the volume, at 1289 ; which mistake arose from the Seceders (stated at 321) having been considered as separate from the 968, while in reality they are included in that number.

POPULATION TABLE FOR 1800.

Inhabited.	Ditto Uninhabited.	Families.	Males.	Females.	Persons employed in Agriculture.	Persons chiefly employed in Trade, Manufactures, or Handicraft.	All persons not comprised in the two preceding Classes.	Total.
239	19	257	558	627	417	291	477	1185
For 1810.								
263	11	290	690	745	910	320	205	1435

Of the persons comprehended under the column for trade, manufactures, &c., one half are employed in spinning, and the remainder in work for the parish.

The difference between those not comprised in the other columns, at the two periods above, is not to be considered as arising from a change of circumstances in the parish, so much as from different modes employed by the two schoolmasters in preparing the returns.

AVERAGE OF THE FIRST YEAR OF EVERY TEN, OF BAPTISMS, FROM 1700 TO 1750. &c. :—

Baptisms.	Males.	Females.	Total.
From 1700 to 1750	20	15 3-5ths	35 3-5ths
1750 to 1780	17	12 3-5ths	29 3-5ths
1780 to 1800 of the whole years.	14 9-10ths	13 7-10ths	28 6-10ths
1800 to 1817	13½	12	25½

From these tables, the births of females are in every average fewer than males, though, during the last 17 years, there are four births of twins, all females. It is worthy of notice also, that in the four periods at which the averages are taken, there is a decrease of yearly births from 35 3-5ths to 25½, although the population has been gradually increasing since 1700.

These facts show that the whole births are not entered in the baptismal registers, and that the carelessness of parents, from the increase of Seceders and other causes, is now more widely extended, and increasing.

The overture transmitted to Presbyteries by last General Assembly, is intended to remedy this defect, and also to recommend registers for marriages and burials ; but without the sanction of the Legislature, the intention of the Assembly will not be carried into execution.

Their recommendation, however, may prepare the way for a legal enactment ; and in the meantime it is the duty of Session Clerks, with the power in their hands of enforcing the regular registration of baptisms, to do everything they can to have full and regular entries of everything respecting the population of the country. The funds of the parish will supply the books, and it will soon be found to be of use to the clerks to be regular in the entries."

CHAPTER XIII.

ORIGINAL PARISH BANKS.

The following gives a peep into the political economy of the Parish, in respect of two

somewhat primitive Savings' Banks that existed in Dr Muckersy's time. The first one evidently founded by himself in his private boarding school.

Regarding this private boarding school, I may mention a little incident that recently occurred, connecting the past with the present.

The Rev. R. W. Mackersy, presently of Craiglockhart parish church, Colinton, when a few years ago in Paris, acting as preacher *pro tem* in the Church of Scotland's Mission there, met with a gentleman well advanced in life, who, in his youth, had been a pupil at the school in the Manse of West Calder, of which he expressed the liveliest recollections, and the extreme pleasure it gave him to meet in a foreign land with a grandson of his old master—the name Muckersy having been modernised to Mackersy).

PARISH BANK.

“From the year 1800 the minister of this Parish began a Private Bank for the young gentlemen educated in his family. The objects of it were, to prevent the subscribers from spending profusely and improperly the sums which they might receive from their friends; to give them some idea of the uses of economy; and particularly to enable them

to give, with judgment and effect, to any charitable demand which might occur to them as necessary. The interest was added half-yearly to their respective sums, and the balances paid to their parents or guardians when they left the academy. The whole sums thus collected, paid away, and remaining, amount to upwards of £150. When they agreed to give clothes, or shoes, or coals to the poor, the person holding the largest stock had the privilege of saying how much per cent. of his capital he chose to give, and the other young subscribers were ready enough to give their sums in the same proportion.

It is not improbable that this juvenile idea gave rise to the plan of accumulating the savings and the surpluses of labourers and others, in a way similar to this. This scheme, after having been the subject of several conversations, was begun in October, 1807, under the name of the West Calder Friendly Bank.

The advantages proposed by it were—

1st, To preserve the savings of the industrious, to a time when sickness, old age, or any other cause, should make them useful.

2ndly, To prevent the waste of small sums, and at the same time show the advantages of gradual accumulation.

3rd, To demonstrate the superiority of bank security and small interest, to the common security of the country and greater interest, and by this means withdraw the money of the industrious from the reach of the speculative.

It was believed, at the same time, that frequent meetings would be attended with expense to the subscribers, and were in other respects unsuitable to a population scattered over a great extent of country ; and therefore it was judged expedient to meet quarterly, and to hold the meeting at the same place and time with a flourishing Friendly Society, which had been established in the parish some years before. The Banking and Friendly Society are, of course, under different regulations and management, but the business of both is conducted without a single instance of interference or confusion.

The regulations of the Parish Bank are extremely simple. Every subscriber pays 2s. 6d. quarterly, or any larger sum. The cash is lodged in two banks in Edinburgh, one of which exchanges a receipt after every quarterly meeting, in which is included the sums collected and one half-year's interest at four per cent. Every subscriber has his interest added to his sum at the rate of 1d. for every 5s. half-yearly, and he draws out or

deposits, as he may think fit, at every quarterly meeting. But as 1d. on 5s. for six months does not amount to four per cent. per annum, the differences between the united stocks and the sums in bank receipts, together with all the contingences arising from the time of lodging, and the charge on equal sums of 5s. each, are collected into one sum, and added proportionately to the stocks which have been more than 12 months in the bank before division. Those who do not pay in April and October, when the half-year's interest is added to each account, are subjected to a small fine, which is imposed by allowing them less interest for the preceding past year. A list of the subscribers is entered into the cash-book before every meeting, and at the meeting the sum paid is filled up in the cash column after the name. The interest in April and October is calculated at 1d. for every 5s. of stock, placed in an inner column, and extended along with the payment, when each of the lines is carried to the respective accounts in the ledger. The whole expense of books since October, 1807, has not amounted to five shillings.

When a report of the Bank was sent to the Highland Society some years ago, at the request of the secretary, they objected to the fines, and to the quarterly meetings, and pre-

ferred the Edinburgh mode of keeping the accounts.

They did not consider that local circumstances, the habits of the people, and causes with which strangers are altogether unacquainted, must direct the varieties of every institution of this kind.

What is a very good regulation in our place may be a very bad one in another. The Edinburgh Reviewers also took up the subject, and with that extensive knowledge which comprehends all things, whether literary or political, they pretended to laugh at Dr Duncan's Bank at Ruthwell, which may still be considered, in as much as great exertion is of more importance than priority of of date, as the parent institution of this country. Parish Banks, like everything else, will flourish more when every parish is left to regulate its Bank by its own circumstances, and to frame its constitution by its own ingenuity. The following statement will give the reader a correct view of the transactions of the West Calder Parish Bank, together with the number of subscribers :—

Total subscribers since the commencement, 82 ;
 sums repaid, £868 19s. 6½d. ; present subscribers, 35 ;
 sum in bank, £402 1s. 11d."

CHAPTER XIV.

INTERESTING CONTROVERSY ON PARISH BANKS :
WITH OTHER HISTORICAL REMARKS.

“SINCE writing the first part of the report of this parish, published in a late number, the author of it has heard several objections to parish banks. The mode of conducting them, he has observed, ought to be left to the direction of local circumstances, and to the good sense of every parish ; but certain men, of feverish morality, are afraid that a spirit of covetousness and calculation will prevail, in proportion as the money of the poor and industrious shall accumulate. The scheme, they think, is cherishing an evil passion of our nature, and giving greater encouragement to its exertion. This is one of the powerful objections, which we hear daily made to any useful and benevolent plan. It proceeds on the supposition—that the lower classes of the industrious have it in their power to save something from the daily demands of their families, and the point to be considered is—whether they shall spend the surplus as the week ends, or lay it up as a fund for future distress, or old age ? If the objector to the parish banks believes that the first of these is preferable to any kind of

saving, he must also, from his knowledge of mankind, be able to show that this weekly expenditure is more directed to the purpose of generosity than dissipation ; and that a man who has little to give is more disposed to humanity than a man who has something in bank and his capital increasing : whether, in short, is it easier to resist the temptation to sin all indulgences and be bountiful from the saving of one shilling per week, or to part more liberally with the interest, or with a proportion of a greater capital which the person has accumulated by the resistance of such indulgences ? The first savings placed in a parish bank are much more likely to be rescued from unnecessary expense, than from what would have been charitably employed, and therefore the dissipation is prevented, while the means of charity may be employed and the disposition to it not weakened.

On the other hand, if the industrious are in the habit of accumulating, I have no doubt that a parish bank is the proper place for securing what they save. The smallest sum can be deposited in safety. It is not easy for a poor man to collect ten pounds for a public bank : while he is doing it, he is under the temptation of spending it improperly, or lending it without security ; and if there is any danger of his acquiring the habit of

covetousness, it is well known that this is more encouraged by the sight and handling of money, than by laying it in bank.

Another objection to parish banks is still more ingenious, and connected at the same time with the great principles of political economy. On the supposition, it is said, that many of the labouring poor have a sum in bank, the facility of purchasing provisions in a time of scarcity would so increase the demand as entirely to exhaust the supplies for the year, and produce a total want of the means of life. This is certainly carrying the speculation as high as it can go ; and to obviate the objection, it is only necessary to say that the price of necessaries of life will always bear a proportion, not only to the quantity in the market, but to the money in the country, which can be bought to purchase them.

The two last harvests of 1816 and 1817 have been peculiarly severe on the agricultural part of the community in this parish. The greater part of the farmers had their seed to purchase last seed-time, and the whole produce of their crops did not supply their families beyond Whitsunday. The produce of the dairy was the only means of support during last summer ; and the increased demand of the poor in Edinburgh for butter-

milk, gave them a ready market, though at a reduced price. The crop, this year, owing to the frost in the beginning of October, has been so damaged that it will give less than last year's. The potato crop, however, is tolerably fair, and the produce of it was housed, in excellent condition, before the oats were cut.

During the last twenty years, the proprietors mentioned in a former number, have built four very comfortable mansion-houses, with offices corresponding, executed in a very neat and substantial manner, and the workmen employed in those, and other improvements, have consisted of strangers, allured by the wages which they could obtain, and of the inhabitants of the parish, many of whom, from manufacturers, having become labourers. This has introduced a considerable change, for the better, on the habits and comforts of the people at large. The character of close selfishness, and fondness for litigation, which formerly distinguished those who lived between the hill and the dale, have now almost disappeared.

The people are generally well affected to the government of the country, sensible of the advantages of our mild constitution, and retain little of their former manners, except the shrewdness and good sense, by which

they continue to be distinguished. Few of the prejudices, arising from wilful or real ignorance, which are to be found among the common people in more cultivated parts of the country, can be said to obtain here ; and though in good times there is a proper spirit of independence in this parish, yet, it is free of that disgusting conceit which prevails in large manufacturing towns. Our people, at the same time, are capable of appreciating the interests of the country. As an instance, in the late outcry against the corn bill, they at once perceived that it was better to pay a little more for their bread, than be deprived of the means of gaining it; a fact, of which those who joined loudest in the cry, are now convinced,

The manners, of this parish 150 years ago, were such as might have been expected from the general state of the country, and the local circumstances of the parish. There was the keenest struggle for rights that were not worth the contest, and it seems to have been every man's business to take charge of the character of his neighbour. The Session Records, at that period, and somewhat later, are full of prosecutions for scandal ; and the rule was to lay down a shilling with the libel, which was forfeited to the poor if the libeller did not succeed. This seems to have been

construed as a check to the spirit of censure, which was then abroad ; but it does not seem to have prevented the evil.

The proprietors of those times, on the other hand, instead of improving their lands, and providing for their families, seems to have been constantly employed in defending their rights. Their whole estate was sometimes spent in securing a part of it, and the law, which is every good man's protection, was their ruin. The violence of temper, which led to this conduct, has now almost entirely subsided, and, by a change of proprietors and of times ; by the residence of families from Edinburgh, on small proproties indeed, but otherwise in respectable circumstances ; the business of the parish is now conducted in the best of manner ; and the neighbourhood and society are more extensive, and better than what are generally to be found in the country.

There are two leading roads that run through the parish from Edinburgh to Larnark ; and owing to the great number of respectable residing heritors, the parish roads, supported by the ploughgate money, are in good condition. '

The only public works in the parish are a coal-work, three miles west from the village of West Calder ; and a work for lime and

ironstone, which, since the giving up of the Wilsontown Iron Works, is almost entirely deserted. There were 50 houses supported by this last—when it flourished—and 8 by the coal-work ; making a population of more than 200 souls.

There are two corn-mills ; one for barley ; two for flax ; and one for gunpowder ; in the parish.

Except the remains of a Roman station, in Mr Yonng's property of Harburn ; and the remains of an old fortified castle, on the same estate ; there are no antiquities, and scarcely anything indeed to show that this district of country has been inhabited for more than 200 years.

The greater part of the names of estates and farms are modern, and where they are not so—but may be considered of Gaelic derivation—the reason of it stands unconnected with the habitation of men, and applicable to places near rivers of so extraordinary appearance, as to be named when the whole parish was uninclosed and uncultivated."

CHAPTER XV.

FRIENDLY SOCIETIES IN 1799 AND 1812.

The first friendly society, in this parish, was instituted in 1799. There is nothing uncommon in its regulations. The entry-money is 5s., and the quarterly payment is 1s. There is a widows' fund attached to it ; on such a plan as can never prove pernicious to its funds. It is supported by 1s. yearly for each member ; and all the fines for irregular payment, and the sum given to the widows must always be in proportion to the sum accumulated. The first payments made from it were in 1807 ; and since that time the members, the funds, the annual payments to the sick and to the widows, have been always increasing. Before stating them, it is proper to say, that when the funds of the friendly society amounted to £100, the members had it in their power to transfer a certain part of the overplus every year to the widows' fund, if they thought it necessary. The weekly allowance to sick members was four shillings at first, and the annual sum to the widows £1. Since the fund increased, the sick, for three years past, have received five shillings, and the widows £2.

Annual Payments				Widows.	Pay-ments.	Annual Payments				Widows.	Pay-ments.
£	s.	d.	£			s.	d.				
1807	8	0	0			1813	49	11	0	2	£3
1808	12	14	0			1814	28	0	3	4	6
1809	15	7	0	1	£1	1815	25	10	11	4	7
1810	19	1	4	1	1	1816	40	18	8	4	8
1811	8	6	5	2	2	1817	20	1	4	5	10
1812	11	17	9	2	2						

Present members, 133 at 4s. ; pay annually, £26 12s. ; average of 5 years' payment, £32 15s. Stock of Society, July 1817, £187 19 11 ; producing annually £9 ; average of 5 years' payment £35 12s. Leaving a balance, in favour of the Society, of £2 17s.

Widows' fund for 133 members at 1s.....	£6	13	0
Fines,.....	0	7	0
Stock, July 1817, £110 16 9 ; producing...	5	10	0

	£12	10	0
5 widows,.....	10	0	0

Leaving a balance to fund,	£2	10	0
----------------------------	----	----	---

It is evident, from this statement, that as the number of widows may considerably increase, and as the contingencies against the society may be greater, that the balances are not sufficient for the prosperity of the respective funds ; and therefore the society have retained it in their power to reduce the weekly payments to 4s. when the capital is reduced to less than £150, and the widows to £1 when necessary.

Another friendly society, on a different plan, was instituted in February, 1812: The object of it is not to accumulate a great capi-

tal, but to make the subscribers at all times responsible for the deficiency of the funds. The subscription is one penny per week, collected at the end of every six weeks ; and, the payments to the sick members, commence from their entry. The admission money is 5s. The stock is at this date £20, and about half of that sum for widows. The members, 104, and the yearly payments £40.

CHAPTER XVI.

OLD VALUATION ROLLS.

Having gleaned all I can from the writings of the Rev. Dr Muckersy, my attention is now turned to the old valuation rolls of the parish for 1726 and 1814 respectively. These are of sufficient importance to find a place in the *History of West Calder*, as they will be particularly interesting to the heritors and others in the parish, being extracted from the "Valuation Book, or Roll, of the County of Midlothian, or Edinburgh," placed at my service, by the kindness of Thomas Bauchope Esq., New Brucefield, by West Calder, compiled by William Macfarlane of George's St., Edinburgh, in 1814, and attested by George Clerk, *preses.* of the Commissioners of Supply for the county of Edinburgh, on the 14th

November of the same year as the approved scroll of the rectified valuation book or Cess Roll. The necessity for this revised roll (by which the land tax, usually called the king's cess, and other public burdens, are collected,) appears to have arisen from the facts stated in the volumen itself, viz: "The rolls down to 1811, differ essentially from one another and are full of blunders. They often give names of persons without lands, lands without names, and names of persons long dead or denuded. They also contain seperate valuations added in cumulo for the ease of collections, and divisions and subdivisions of seperate cumulos added together, mixing lands of different proprietors, besides errors in summations, &c."

Among these confused rolls, Mr Macfarlane found that of 1726 was the best, which he therefore chose "as the *text*, copying each parish from that roll, and then drew out a rectified roll for 1814."

I. No. 16. West Calder Parish, 1726.

	Scots money.		
Thomas Smellie,	£135	6	8
John Tenant,	200	0	0
Wm Martin, of Hartwood, . . .	165	0	0
John Russell, of Bradshaw, . . .	134	6	8
David Home, for Grange, . . .	208	7	0
Thomas Sandilands, for Rashiehill,	50	0	0
Robert Hepburn, of Baads, £480	6	8	
for part of Muirhousedikes, 100	0	0	580 6 8
Alexander Muirhead, of Linehouse,	118	0	0
James Douglas, of Muirhousedikes,	160	10	0

Robert Murray,	£52	6	8			
and for the half of Thos.						
Sandilands',	50	0	0	102	6	8
Dr David Mitchell, for Hermanshiells,	305	0	0			
John Mitchell, of Alderston, for Bents,						
disjoined from Lord Torphichen's						
valuation in Mid Calder, and added						
to this,				50	0	0
Andrew Marjoribanks, of that Ilk,				620	0	0
James Purdie,				133	6	8
John Yorston, for Thomas Clerk,				97	13	4
Total, 1726,				£3060	3	8

N.B.—Total agrees with roll 1738, but differs from 1702 owing to articles, inserted here, from Mid Calder.

II. No. 16. West Calder Parish, 1814.

DESCRIPTION OF PROPERTY AND PROPRIETORS.

NOTE.—The names of proprietors are given in *italics*, and the Roman R on the margin denotes that the cess or land-tax is redeemed.

	Scots money.		
	£	s.	d.
Thomas Smellie, for Addiewell (James			
Wyle, W.S., Superior) <i>William Smellie,</i>			
<i>of Addiewell,</i>	135	6	3
R John Tenant, afterwards Alexander,			
and then John Wilson, for Wester and			
the west half of Easter Handaxwood.			
<i>Dr James Hare, Junior,</i>	200	0	0
William Martin, for the lands of Little			
Harwood, William Henry. <i>Henry Jar-</i>			
<i>dine, W.S.,</i>	100	15	0
John Russell, for Braidshaw, £134 6s.			
8d., divided thus:—The lands of Braid-			
shaw, £100 15s. <i>Alexander Young,</i>			
<i>W.S.,</i>	100	15	0
Ditto of Annats Cross, (A. Young, Su-			
perior,) £33 11s. 8d., (per decreet, 5th			
February, 1810.) <i>James Wylie, of An-</i>			
<i>natfield, W.S.,</i>	33	11	8
David Home, of Grange lands of Grange,			
Rev'd. Charles Wilkie. <i>William Har-</i>			
<i>die,</i>	208	7	0

Thomas Sandielands of Rashiehill, for
lands of Rashiehill, or east half of Eas-
ter Handaxwood, Thomas Murray. *Tl.*
Balfour and R. Waddell, 50 0 0

In the Roll of 1702, entered thus:—

William Douglas,	£157	0	0
Sir James Douglas,	160	10	0
George Weir,	90	0	0
And	*333	6	8

£740 16 8

*And which £333 6s. 8d. was deducted
off from the valuation of Mid Calder;
but in Roll 1726 &c., as under:

Robert Hepburn for lands of			
Baads,	£480	6	8
Ditto for a part of Muir-			
housedykes,	100	0	0

£580 6 8

Divided thus:—

John Dundas, for Hopefield,	£447	0	0
George Douglas, of Baads,		447	0 0

Meikle, Harwood, £133 6s.

Sd., thus:—

Revd. Gilbert Hamilton,			
for part of Meikle Harwood,	114	5	9
John Mowbray, W.S.,		114	5 9

John Smith of Birniehills,			
for part doitto,	19	0	11

Agrees,	£580	6	8
John Penny,		19	0 12

James Douglas, for Muir-			
housedykes, as after,	160	0	0

Agrees,	£740	16	8
Alexander Muirhead for Corset, or Cross-			
woodburn, formerly Lady Polton, now			
Alexander Young, (per decret, 5th			
February, 1810.) Alexander Young, of			
Harburn,		118	0 0

James Douglass of Muirhousedykes, per			
ditto,	£160	10	0
Ditto for Robert Murray,	52	6	8
	£212	16	8
<i>John Graham, of Muirhousedykes,</i>	212	16	8
Robert Murray, as above,	£52	6	8
Alexander Murray, as after,	50	0	0
Agrees,	£102	6	8
Thomas Murray, for the half of Thomas Sandieland's, of Rashiehill, for lands of Meadowhead, (James Wylie, W.S., Superior.) <i>John Graham, of Meadowhead and Thomas Balfour,</i>	50	0	0
R The lands of Hermandshiels, £305. Divided thus :—Hermandshiels, £130 10/			
Heughhead, &c., as under,	62	3/	
	£192	13/	
<i>George Ferguson, Lord Hermand,</i>	192	13	0
R Andrew Gloag, for Earlsmyre, part of ditto called Chapleton, Parkhead,	£88	18	0
R Lands of Limefield,	74	12	0
<i>Heirs of Thomas Gloag, W.S.,</i>	163	10	0
Heirs of William Steel, for William Flint, part of Earlsmyre. <i>William Flint, of Polbeth,</i>	11	0	0
John Mitchell, of Alderston, for lands of Bents, disjoined from Lord Torphichen's valuation in Mid Calder, and added to this. <i>James Elder,</i>	50	0	0
Andrew Marjeribanks, of that Ilk, £620. Divided thus :—James Flint, for Gavieside and Brotherston, £101 0s. 0d. <i>Heirs of John Davie, John Cuninghame, advocate ; and heirs of Thomas Gloag,</i>	101	0	0
Robert Dalglish, £152 14s. 5d. Divided thus :—William Meikle, £93 4s. 5d. thus :—			
R Hughhead, Dykefoot, Turneymoon,			

Coalheughhead, and Slateheugh,	£62	3	6
Lord Hermand, stated above.			
Wester Torphin,	31	1	5
	<hr/>		
Agrees,	£93	4	5
Robert Graham, Glasgow; now Major Berry,	31	1	5
Easter Torphin. John Jackson.	42	18	5
John Russell, of Roseburn, part of Torphin called Broomhill, James Balfour, Superior. Thomas Jackson,	16	11	7
Lands holden of Alexander Marjoribanks, of Marjoribanks, as superior, per £359 9s. 0d. Divided thus:—			
Lands of Breichmill, and Southfield of Cleughhead. Governors of "George Watson's Hospital,"	142	18	6
Lands of South Cobinshaw, James Allen. Revd. David Carruthers.	46	14	5
Lands of North Cobinshaw, exclusive of Kipsyke. Mrs Kidd,	29	10	8
Kipsyke. Mrs Kidd,	21	11	6
R Lands of Crosswoodhill. Andrew Steel W.S.,	58	0	8
Lands of Clovenford-Syke and Cleughhead, (per decret, 6th October, 1812.) William Flint, of Polbeth,	60	5	0
R Blackhill, lands of Alexander Young, W.S.,	7	4	10
(agrees with Marjoribanks' cumulo valuation of £620, in 1726.)			
R James Purdie, for a fourth part of the lands of Over Williamston, or Wester Harburnhead, called Hayfield, now Harburn. Alexander Young, W.S.,	133	6	8
John Yorston, for Thomas Clark; William Douglass, for Middle Crosswood.			
* Heirs of Sir A. Dick,	97	13	4
	<hr/>		
Total, West Calder,	£3060	3	8
N.B. Agrees with Rolls 1726, and 1738.			

But the two following entries fall to be stated as lying in this parish:—Thomas Gloag, for Langside. *Heirs of Thomas Gloag, W.S.,*

32 3 0

William Flint, for Polbeth, (James Wyllie, W.S., Superior.) *William Flint, of Polbeth,*

61 3 8

Total, West Calder, £3153 10 4

Though they are stated in all the other Rolls in Mid Calder Parish, as composing part of Lord Torphichen's Cumulo Valuation in that parish, in 1726.

OBSERVE.—Mid Calder and West Calder were, originally, one parish; and, it is somewhat difficult, from the old Rolls, to ascertain the valuation of each with accuracy.

The valuations are correct as the summations agree.

Thus, in 1702, Mid Calder total £5559 3 4
West Calder do. 2751 17 0

£8311 0 4

In 1726, Mid Calder £5250 16 8
West Calder 3060 3 8

£8311 0 4

In 1814, Mid Calder £5157 10 0
West Calder 3153 10 4

£8311 0 4

Agrees.

CHAPTER XVII.

OLD WILL BETWEEN JAMES SANDILANDS AND HIS SON-IN-LAW JAMES DOUGLAS, 1654.

This will, now 231 years old, is in the possession of William Graham Esquire, Meadowhead, and may aptly be inserted here in sequence to the foregoing valuation rolls, as illustrating how lands and heritages “change

and chop about" from one lordling to another, and how in the absence of male heirs females inherit and transmit some estate. At the same time it gives one peep into the fireside or domestic circle of two noble families in the parish of West Calder as constituted in the year 1654, the one having given his only child and daughter, some time previously in marriage, was now arranging that his estate should *effe*r to her and her husband—the parents of a goodly flock, the male-heirs of which also faded away in the early part of this century, leaving 'Douglas' an *assumed* name by female right of descent.

The quaint document is before me as I write, and bespeakes its own age and story. The paper and hand writing are beautiful specimens of the artistic tastes of the period, which in many instances were less utilitarian than now.

The writer was a dominie in the ancient historic parish of St. John's of Torphichen, and seems to have been learned in the Old Scots Law—a fact worth noting, seeing ministers and lawyers did not disdain to become schoolmasters till something better turned up. The language employed was then, and had long been the national and fashionable literature or dialect of the Scottish people and court.

Premising that this James Sandilands, then

an old man, was son of one Lord Torphichen and brother of another : I will now give the will *verbatim et literatim* in its own simplicity.

(*Copy.*)

CONTRACT OF ALIENATION BETWEEN JAMES
SANDILANDS OF MUIRSDYKES, &C., AND JAMES
DOUGLAS OF BADDS.

DATED 20 MARCH, 1654.

At Calder the twentie day of March the yeir of God Jmvie and fyftie fowr yeiris. It is appoyntit contractit and aggreit betwixe the pairteis following. They ar to say James Sandilandis of Muirsdykis with the speciall advyse consent and assent of Margret Somervail his spouse On the ane pairt And James Douglas of Baddis on the other pairt In maner following That is to say, fforsameikle as the said James Sandilandis hes no childrien now on lyfe Bot only Jeane Sandilandis spouse to the said James Douglas of Baddis, And now being resolved to provyde his landis and heritage in his own lyfetye for eschewing questions and controversies whiche may aryse thairanent efter his deceise Thairfoir the said James Sandilands with consent of the said Margret Somervail his spouse for the love and favour quhilk he hath and bears to the said James Douglas and Jeane Sandilands his spouse, And to thair many hopefull

childreyn, and for the obleisments conditions
 provisions and reservations efterspecifeit And
 speciallic for the soumes of money conteinit
 in ane band of the dait of thir presentis gran-
 tit be the said James Douglas to the said
 James Sandilands The said James Sandilands
 with consent as said is, sells annaleis and
 dispones to and in favours of the said James
 Douglas and the airs lauffullie procreat or to
 be procreat betwixe him and the said Jeane
 Sandilands his spouse All and haill the lands
 of Muirisdyks with howsses biggingis yairds
 tofts crofts muires mosses commonties pairts
 pendicles and all and sindrie thair pertinents
 lyand within the Barrony of Calder, parochen
 of Wast Calder and shirefdome of Edinburgh
 (reservand always to the said James Sandi-
 lands, and the said Margret Somervail his
 spouse and langest leiver of tham twa thair
 lyfrent rycht actnall and reall possessioim of
 the saids haill lands with thair haill pertinents
 maills and dewties thairof duiring all the
 days of thair lyfetye) And the said James
 Sandilands binds and oblaisses him his airs
 and assignays with all convenient diligence
 To infest and sease the said James Douglas
 and the airs lauffullie procreat or to be pro-
 creat betwixt him and the said Jean Sandi-
 lands his spouse In all and haill the saids
 lands of Muirisdyks with the pertinents In

dew and competent forme ar effeirs Be char-
 ter precept of Seassing and Instrument of
 Sessing to follow thairupon To be halden fra
 him of his Immediate superior of the saids
 lands siklyke and also frilie in all respects
 As the said James Sandilands his predices-
 sours or authors holds or may hold the samyne
 And that ather be resignatroime or confirma-
 troim as best sall pleis the said James Doug-
 las and his foirsaidis with sufficient clausses of
 warrandice to be conteinit thairintill And it
 is speciallie aggreit upon, and condescendit
 unto be mutuall consent of bothe pairteis
 That if it sall pleis the said James Sandilands
 to desyre to have the power of his own lands
 reestablished in his own person to be other-
 ways disposed upon induiring his own lyfe-
 tyme the said James Douglas binds and obleis-
 ses him his airs and assignays To repone the
 said James Sandilands to his full rycht and
 title of the saids lands of Muirisdyks and to
 that effect To quyte clame renunce and dispone
 the whole benefite of this present contract
 and infestment to follow heir upon with all
 that hes followed or may follow thairupon To
 and in favouris of the said James Sandilands
 He always releivand the said James Douglas
 and his foirsaidis of all bands grantit be the
 saids James Douglass to him and of all bur-
 theins sowms of money or debts whiche the

said James Douglas he's undertaikin, or sall undertak for him any tyme befor his deceis, And heirunto and to all and sindrie the premisses both the saids pairteis bind and obleis- ses thame and their foirsaidis [and ilk ane] to otheris with consent of the said Margret Somervail to stand and abyde thairat firme and stable in all the conditions above expressed And to reiterate thir presents in more ampill forme and manner as athers of the saids pairteis shall think necessari And for the mair securitie Bothe the saids pairteis ar content and consents that thir presents be insert and registrate in the cowrt buiks of Justice or any other cowrt books of any judge or Judgis within this nation, To have the strenth of ane decreit of ather of the saids Judgis with thair auctoritie interponeit thairto That lettres of horning on sex days onlie, And others neidfull may pas heirupon in forme as effeirs and constitutes

Thair lawfull procervatours &c. In witnes quhairof both the saids pairteis hes subscriyint thir presents (writtin be Allane Tennent schoolemaister in Torphichen) with thair hands, day, moneth, place, and yeir of God foirsaid Befoir thir witnesses Master Williame Sandelandis of Hilderstoun and

Master Patrik Weir schoolmaster at Calder
with others divers.

[*signed*]

M.S. J. Sandilandis

J. Douglas

Mr W. Sandelandis witness

Mr P. Weir witness.

CHAPTER XVIII.

YOUNG'S PARAFFIN LIGHT AND MINERAL OIL COMPANY (LIMITED), AND THE INFLUENCE OF THE PARAFFIN OIL INDUSTRY ON THE PARISH OF WEST CALDER.

It was once said of West Calder, "this place is entirely destitute of trading establishments." If the author of that statement were now to revisit the place of which he then so truthfully spoke, he would doubtless be amazed with the wonderful contrast, which would now meet his gaze in the various oil, co-operative, railway, and other trading establishments that have recently sprung into life here, entirely through the influence of shale.

The largest and most important of these establishments being Young's Paraffin Light and Mineral Oil Company, whose head-central establishment is at Addiewell in this parish.

The total authorised capital of this compa-

ny is £800,000, of which £605,625 is called up. The total value of their "property and assets" in West Calder and elsewhere now amounts to the enormous sum of £1,087,666 10s, as per abstract balance sheet, the largest of their several establishments being Addiewell, valued at £288,312 6s 10d, although no less a sum than £499,947 12s 2d has been expended upon it since 1st January, 1866 to 30th April, 1885, the difference between these two sums being written off for "depreciation" during the period mentioned.

From these figures some idea may be formed of the vastness of Addiewell, and the important position it occupies in the parish as an earning and spending, trading establishment, giving employment directly and indirectly to thousands of people.

The annual balance sheet of 'profit and loss' at 30th April 1885 showed a gross profit of £72,925 6s 4d, earned by the company for the year, against £51,892 last year; and the amount proposed for distribution amongst the shareholders is £48,450 against £30,577 in the previous year; and that although the prices of heavy oil, scale, candles, and sulphate of ammonia were lower than in any previous year.

Notwithstanding the highly gratifying report of the last year's trading of this exten-

sive firm, it is to be regretted that Addiewell itself is playing a waning part in the otherwise satisfactory result, two of the pits—Nos. 2 and 15—having recently been closed owing to a superior and more profitable shale being now obtained at Newliston and Broxburn, which is brought by rail to be manufactured into the various products by the improved and more economical machinery lately erected at Addiewell; and which can now produce about 6,000,000 gallons of oil, per annum.

The following facts and figures have been supplied to me by one of the managers of Young's Company; and I cannot do better than give the statement in his own words, as exemplifying and proving the importance as well as "The Influence of the Paraffin Oil Industry in the Parish of West Calder."

"About the year 1850 the late Dr James Young having had the management of a small natural mineral oil work in Derbyshire, the supply of which oil was very limited, and consequently soon became exhausted. He then turned his attention to extracting oil from coal, and after some experimental trials made in Glasgow and Manchester, and having patented a process for extracting the oil, arranged with other two gentlemen to erect works at Bathgate, in the immediate neighbourhood of the Baghead Mineral Field, for carrying

on the destructive distillation of that mineral, and the purification of the products therefrom. These works were carried on until near the completion of the patent in 1864. During the above period it was found that the extent of that most valuable mineral was limited, and no doubt the then firm would be on the outlook for some other oil yielding material.

The shale discovered on the lands of Muirhall, Addiewell, and Breichmill, in the Parish of West Calder, after careful experiments, was found to yield the then principal product desired, viz., burning oil. About 1864 a commencement was made by Mr Young in erecting the extensive works at Addiewell on his own account; and, in the latter end of 1865, Young's Paraffin Light and Mineral Oil Company—Limited—was formed to take over the original Bathgate and the Addiewell Works, together with the various branches throughout the kingdom. The Addiewell Works soon became the principal seat of the Paraffin Oil Industry in Scotland; and, in the course of ten years from the erection of the works employment was given to about 1,300 men.

In 1864, when Mr Young's Patent lapsed, a number of paraffin oil works, throughout the then known shale district, were started; and, the parish of West Calder had a large share of the new industry. Works of consi-

derable extent were erected on Gavieside, Charlesfield, Burngrange, and Hermand; and, a small work was also erected near Bellsquarry. These works being all of considerable extent, although we have not been able to gain any data as to the number of men employed, would add greatly to the population, and to the amount of money circulated in the village. At a later period two oil works were erected at Cobbinshaw, one at Leavenseat, one on the estate of Hartwood, and one to the south of West Calder near the Harburn Road. Some of the works named were not very extensive; and, after a few years experience had to be abandoned owing to the enormous supply of petroleum from America, and consequent reduction in the value of paraffin oil.

The crude oil work at Leavenseat has been working until recently; but all the other oil works in the parish have been abandoned since 1877 with the exception of the Addiewell Work, which, since that period, has been very considerably increased; and, now after 20 years existence, with the shale mines connected therewith, gives employment to about 2,000 men.

During the time that Young's Patent existed, burning oil was the most important product. Sulphate of ammonia, heavy oil for lubricating purposes, and paraffin waxes were

not so much thought of as they have since become. With the reduced prices for burning oil, other products from the shale had to be more carefully looked after, and a short time after the Addiewell Works were in operation, when it was found that the shales were richer in nitrogen than the Boghead mineral : experiments were made for recovering it in the form of sulphate of ammonia ; and we believe that a practical method of making sulphate of ammonia was first introduced at the Addiewell Works. More recently, heavy mineral oil for lubricating purposes has become an important product. The Boghead mineral, although yielding a large per centage of oil, was poor in paraffin scale as compared with some of the shales which have been worked within the past few years. A paraffin wax refinery formed part of the works at Bathgate, and the refined wax was sold to candle-makers, principally in London. A candle making house at Addiewell formed part of the original plan ; and, although for a number of years the trade was not very extensive, it has up till now increased in a greater ratio than any of the other departments of the works, and from statements in the public prints 4,000 tons of candles per annum can now be turned out.

Young's Company, while giving employment

to so large a number of men, are also the highest ratepayers in the parish. The rateable value of their property in 1884 was upwards of £11,000, the whole rateable value of property in the parish being £51,615.

With such an addition to the population, Young's Company found it necessary to build houses for their workmen; and, these are situated in three principal groups, viz., at Addiewell and Muirhall (362 houses) for the men employed in the works, and at Happy Land—West Calder—and Mossend (320 houses) for the men employed in the mining department. In 1879 they purchased the West Calder Oil Works—including the workmen's houses known as the Gavieside Rows (108 houses)—and also their shale fields at South Cobbinshaw. Since then they have purchased a group of 59 houses at Cobbinshaw, which belonged to the Cobbinshaw Oil and Brick Works.

It may be fair to assume that the parish of West Calder has been most materially benefited by the discovery of the Shale and the Paraffin Industry. In 1851 the parish is described as abounding in coal and ironstone, and as having some quarries of limestone: the parish town being a small village on the road from Edinburgh to Lanark; and, the popu-

lation of the parish being 2,120. In 1884 the estimated population was 7,900.

There is no doubt but that the rush to erect oil works from 1865 to 1868 led to the Caledonian Railway Company making their Clelland and Mid Calder Branch Line, which passes through the parish and has greatly added to its prosperity. That railway company is the second highest ratepayer in the parish, the rateable value of their property in 1884 being £9,725.

The great change and increase that have taken place on the village of West Calder during the past twenty years are due to the Paraffin Oil Industry, as no other local industry has been introduced ; and, if the prosperity of any place is in any way measured by the increase of the places of worship, it may be said that few places have been so prosperous as West Calder ; as within the last ten years it has been found necessary to build new churches—for the United Presbyterian with 700 sittings, the Established Church with 600 sittings, and the Free Church with 500 sittings. A chapel has also been built by the Roman Catholics with 500 sittings. These are all handsome and commodious structures which add much to the appearance of the village. At the village of Addiewell

a large iron church with 350 sittings was put down as a mission church in connection with the Free Church of West Calder ; and, last year a church seated for 500 has been erected in connection with the Parish Church. The number of seatings provided is thus 3,150 or say two for each family in the parish, taking the usual average of five persons in each family.

Before the Education Act came into force the sum of twopence per man per week was deducted from the wages of each workman employed by Young's Company, which provided education for the children of the workmen, the company providing school accommodation when necessary. After the Education Act came into operation, the workmen applied to the directors of the company to continue the deduction of twopence per week as one of the conditions of service, the money to be paid into the bank, to be dealt with by a committee representing the general body of the workmen, which committee pays the school fees for each child attending the various schools. The number of children paid for, during the year ending 30th April 1885, was 1,135 : the amount paid for school fees to the school board of the parish being £551 16s 1d, to the managers of the Roman Catholic School £102 14s 6d, and to other schools not in the

parish but in the neighbourhood £33 7s 6d. In addition to these sums paid for attendance at day schools, there was also paid for pupils attending evening classes £34 7s 6d, making a total of £722 5s 7d disbursed for school fees. Hitherto the income has exceeded the expenditure ; and, donations have been made for the purpose of maintaining reading rooms in Addiewell, West Calder, and Mossend."

CHAPTER XIX.

THE NAPTHA LAMP ; FAIR DAY ; AND FAST DAYS.

The previous chapter was devoted to the shale oil trade and its influence in the parish. After the statements and statistics given therein one would hardly believe that so lately as the year 1848, or only 16 years before Addiewell Works were started, West Calder was literally in darkness at night, save for the dim glimmer of the old fashioned lamps and candles—dips—for ‘Paddy’s Lantern’ never shone there on a dark night.

Yet true it is and of verity that the Thistle Lodge of Free Masons West Calder took a step in the right direction, seeking a brighter light than they had hitherto been accustomed to, for in the year 1848 with all the delibera-

tion and seriousness of a constituted and constitutional body, they actually *resolved* "That a deputation of their number proceed to Whitburn to see a NAPHTHA LAMP burning; with power to purchase". Oh ye gods! this is always the way with you, leading your children through darkness. How many million tons of a purer and brighter illuminating power did this deputation tramp over on their way? No wonder SPUNKY frightened them that night with his *wild-fire* as they passed the moors and mosses to Whitburn! endeavouring to *shew* them *where light* glorious light *lay buried*. Since then gas has even been introduced to the village. But I must hurry on to the Fair which occurs this month, and give it a passing notice from a historical point of view.

WEST CALDER FAIR OR GYMNASTIC GAMES.

These games may be said to have taken the place of what was formerly known as West Calder Fair, which, from being a business day amongst the farmers, fell to be held only as a 'sweetie and groset fair' amongst the children. On some occasions games were got up by the young men of the village when funds could be got; but I think it was in the year 1854 that this fair reached its lowest possible ebb without vanishing altogether.

Though duly heralded for a week or so in advance by the boys and girls hand in hand in as wide rows as the street would allow them to pass, with merry faces and happy hearts lustily shouting a rhyme, of which the following is a portion :—

“ Cather Fair’s comin on,
We’ll get pies and porter !
Guess ye what the fiddle says ?
Come and kiss my dochter.”

“ A’ the jucks are in their nest
They’ll no be oot the day,
There’s some o’ them black and some o’ them green
And some o’ them like a turkey bean,
The cocks to crow, the hens to lay,
The morn’s *Wast Cather Fair Day*.”

Yet in the year I refer to, only one old woman put in her appearance in front of the *auld yairds* with chair, table, and basket-of-good-things, if I may so call home-made *gundy*, ginger bread, and the few other confections spread out upon a clean white table cloth to tempt young eyes and stomachs out of the few coppers in their pockets.

Ay ! coppers were scarce then ; but possibly the stomachs were none the worse of that. We begged hard for pennies but got them few and far between ; for parents then were oppressed by the dreariness of everything as well as the extra taxation, consequent upon the Crimean War. Happy was the boy or girl who had saved up sixpence for the Fair, for the commodities in question were about four

times the price they are to-day. Sugar and treacle having then to pay their share of the cost of fighting the Christian Russian for the sake of the Mohammedan Turks or rather for India.

This annual fair or games has revived with the increase of population and wealth of this parish, and now constitutes the principal gala-day of the year.

This year—1885—is announced as the “52nd annual” of these games or sports; and Friday the 31st July is fixed as the day upon which they are to be held in the Games Park.

The prize money offered is nearly £30 which is said to be £3 more than last year. “The West Calder Brass Band will be in attendance,” says the programme, which enumerates 25 contests for the occasion, commencing with a quoiting match and ending with a five-a-side football competition, interspersed with foot racing, putting, leaping, vaulting, tilting at the ring on horseback—the only knightly game in the programme unless hurdle racing may be included in that list. There is also a miners’ race, sack race, and conform to the times a bicycle race. Admission to the grounds, sixpence; subscribers free. These with the entry money constitute the funds of the committee, who make

no pretence of being ‘under distinguished patronage.’ Tradition says West Calder Fair used to be a regular cattle, hiring, and settling market, held on a strip of land—supposed to be an old roadway to the Parish Kirk before the Cleugh Bridge was built—reaching from the site of the Burgher Meeting House or old U.P. Kirk down to the Killan Water or West Calder Burn. The business portion of West Calder Fair seems to have naturally gone to Mid Calder the ancient centre ; but the pleasure portion seems destined to out-live even Fast Days—a result directly due to the divisions within the Kirk, the clergy scorning and miscalling each other, the people have scorned the clergy and *burst the bonds*. Rome was wiser in her day. We regulate our fairs by her festivals. Her festivals *were* her fairs, when from her goodly rent rolls she *regaled* her votaries, e’er the *heritors :—

“ Singing Sanct David’s psalter on their books ”
were found

“ Rugging and ryving up kirk rents like rooks ! ”

The greater part of abbey lands paid their rent in kind ; and as the lands of Calder formerly belonged to Kelso Abbey, doubtless they also paid their rents in kind—in this,

*Werry greidy menne, and cairitt nocht how they gatt land, sa that they culd cum be the sam-in.

then out of the way place—on the summer term of Lammas or Lamb Mass, the first of August, which still regulates West Calder Fair or so many days from it. Doubtless the collecting place was once Chapelton or previously Kirkhill near Addiewell; but the Fair or what remained of it may have removed with the Kirk. Far away and beyond Holyrood lay Kelso Abbey at the beautiful confluence of Teviot with Tweed, but the road was by Edinburgh and down by the Stowe or *Storehouse* at the end of the old Roman bridge on Galawater—the last stage for staying overnight—e'er passing Melrose for Kelso. The traditions of Stow are full of the monks and attendants passing and repassing there; and Calder was *thirled* to Kelso.

When the Reformation upset the 'Haly Kirk' of Rome, the settling day came as usual and rents only went to other pockets; but the people could not all at once be weaned from their pleasures, hence King James VI.'s State-Craft and Poetry on the subject, to which I refer the reader who may be interested in 'fairs and holidays'—and who is not?

Having referred to fast days, I may not inappropriately conclude this chapter by stating that the parish minister, finding that these had become mere holidays, has practically abolished them. They were formerly

held at least once a year to make the communion the great solemn festival of the Kirk. Latterly fast days were appointed twice a year, viz., Thursday before third Sunday of June, and first Thursday of December, which for some reason or other were changed to the Thursdays before third Sundays of April and October or *vice versa* as I find both ways in the calendars.

CHAPTER XX.

COBINSHAW RESERVOIR: INTERESTING IMPROVEMENTS MADE ON THE LANDS OF CROSSWOOD-HILL, WITH NAMES COMMONLY GIVEN TO PLANTS FOUND ON PEAT BOGS AND WET MOORS.

This chapter should properly have followed chapter x., and would have done so had I been possessed of the information in good time. Better late than never, however, and right glad do I feel to enrich my History 'with the spoils of time,' such as follows here—hoping the lesson it conveys will be laid to heart—viz., 'How to be good to the land and the land will be good to you,' or to any other good husbandman, in contra distinction to the quack nostrum of the Jack Cade's of to-day, who from the pulpit and platform, in Parliament and press would demolish the

Decalogue of Moses, proving it to be antiquated and unsuited to the times, and *moving* to omit *certain words* before or after 'certain' other words, &c., &c., with the following result :—'Thou shalt covet thy neighbour's house, thou shalt covet thy neighbour's wife, his man servant, his maid servant, his ox, his ass, or *any thing* that is thy neighbour's,' so that thereby you may now-a-days share equal with the man that is richer than you, and turn your back upon your poorer neighbour!

COBINSHAW RESERVOIR.

But first, we will pay a visit to *Cobinshaw Reservoir* e'er we cross to Crosswoodhill. This beautiful sheet of water, situated on the confines of West Calder and Carnwath parishes but principally in the former, has a melancholy aspect from its elevated position and barren moorland surroundings. Its history is somewhat interesting, being the water-shed of two seas, the site of an ancient forest or shaw called Colinshaw, which, when overthrown, grew into a marshy bog by which name or designation it is still locally known, viz., Cobinshaw Bog. By anglers and others it is elevated to the dignity of loch or lake and hence called Cobinshaw Loch or Cobinshaw Lake according to provincial predilections. This reservoir, for it is a reservoir, where

water is kept in store by the art of man for the use of man was surveyed in 1820 for the purpose of securing a regular supply of water for the Union Canal and the first retaining wall finished in 1822. It was afterwards greatly enlarged as the following from the Memorial Stone proves :—"The alterations and additions were executed in the years 1842 and 1849. William McDonald, chairman; Robert Ellis, clerk and manager; James Jardine, engineer; William Gaff, inspector." The present extent of this Loch, the largest in Mid-Lothian, is 500 acres, and its circuit, from its peculiar shape, about 7 miles. It is now the property of the North British Railway Company, who purchased it by act of Parliament along with the Canal. Besides supplying the Canal, it was recently let (but is now in the market) for angling purposes at a rental of £50, when it was also proposed to beautify it by planting trees around it. This plan seems to have fallen through for want of patronage although it is only 18 miles from Edinburgh by the Caledonian Railway with a Station called Cobbinshaw within 100 yards of the water, on which boats can be had for hire. Perch, pike, and trout used to be the only fish here, but it was lately stocked with trout and salmon ova from the Tay and Tweed, and from Ireland. It

also holds Loch Leven Trout—the ‘pride’ of anglers. In autumn when the heather is in full bloom it is a glorious sight to see, and would make a grand *health resort* were there sufficient accommodation, but perhaps it’s ‘ower near hame’ to be appreciated save for curling upon, and that happens but seldom, though the sight of a good match on a fine winter day is very exhilarating even to the shivering passenger in the passing railway train who only gets a *peek* of the animated scene, unless he happens to be ‘snowed up’ on the spot, which sometimes occurs.

CROSSWOODHILL, &c.

An excellent treatise on ‘Peat-Moss or Turf-Bog’ was written by Andrew Steele, Esq., W.S., laird of Crosswoodhill, and published by W. & D. Lang, and Adam Black, Edinburgh, in 1826. By the kindness of his grandson, Andrew T. Steel Scott, Esq. of Crosswoodhill, I am enabled to give a full copy of what is termed the Sequel to that Treatise “Sequel of the Natural and Agricultural History of Peat-Moss. By Andrew Steel, Esq. Being an account of his own improvements on soil of that kind. Written in 1826.”

“In 1798 (which, at the date of writing this Sequel, is twenty-eight years ago) I

purchased, with the view of improving it, the farm of Crosswoodhill, situated in the parish of West Calder, and county of Mid-Lothian, about seventeen miles south-west from the city of Edinburgh, on the road to Lanark, by Carnwath. It was almost wholly of a wet, mossy soil. The springs of water in it were very many and copious. It was considered the wettest farm within a circuit of fifty miles. No person could walk a furlong on it dry footed, at any season of the year. The situation of this farm is very high and late, the lowest part of it being about 1000 feet above the level of the sea. It consists of upwards of 1200 statute acres, of which about 400 were deep peat bog, very level; and the greater part of the remainder, rising gradually to a mountain, was covered in general with moss-soil of the depth of from four inches to two, three, or four feet, upon a subsoil of silicious sand, or of sand with a small mixture of clay, three feet deep, having a freestone bottom. But some portions of the subsoil were of decomposed basalt, on a base of whinstone. Sheep and a few black cattle were pastured on the coarse herbage of this farm, which was let on a lease of twenty-one years to a very poor resident farmer, who had a few detached acres in grain-crops, that seldom reached complete

ripeness. The sheep were subject to the rot from the excessive wetness of the grounds, and consequent unwholesome nature of the pasture.

I did not obtain possession of the lands, so as to commence generally and effectually my improvements, till I had purchased the lease for about £300, in 1803. The rent was then £69, and the price of the lands, lease, &c. amounted to nearly £2000,

By my improvements, these lands, which are at present let in grass inclosures, some of which produce the generally acknowledged best pasture in the parish, now yield of yearly profit above £300, besides a considerable part being appropriated for wood, of which the farm was formerly destitute. I have also a pleasant enough summer retreat there for myself and family. My whole expense of improving this farm, including draining, manuring, planting trees, inclosing, building, &c. does not exceed £3500 ; so I have upwards of five per cent. of profit on my outlay ; and the value of the farm is yearly increasing.

I now proceed to give an account of my improvements, mostly connected with the history of moss-soil.

My first business was to drain the whole grounds. I dug to the bottom of every spring and quacking bog. My drains, great

and small, have been estimated, if drawn out in a line, to extend much more than a hundred miles in length. The deep flow mosses were intersected with large drains, some of them eight feet wide at the top, two at the bottom, and four feet deep, which were carried through them in suitable places, according to the nature of the ground. Many other drains, of all sizes, were made in them in every direction.

That part of the farm, extending to upwards of 500 acres, that rises to a mountain, is mostly, as has been said, covered with a thin moss-soil. A great proportion of the high grounds in Scotland is of this sort. It is called Bent-moss land, and this moss is produced by the wetness of the climate, and want of drains. The predominant plants that grow on such grounds are called in Scotland Bents, being most generally the *Juncus squarrosus* of the Linnean system. These are mixed every where with the cryptogamic class of plants, and partially with heath. Surface-drains, some of them large, but most of them of the dimensions of eighteen inches wide, and ten or twelve inches deep, were drawn through this ground every where. Some of those drains were placed so near each other, where requisite, as from 50 to 100 feet. They were generally made in a

slanting direction across the declivities and fell into some rivulet or large drain. Here I may take leave to remark, that the principal improvement that my experience now suggests to be made on these drains is, that all open drains to be dug in pasture fields, should be much wider in proportion to their depth.

The farm was next wholly inclosed, mostly with stone-walls, without mortar, $4\frac{1}{2}$ feet high. It was also subdivided into pasture fields of different sizes, and into inclosures that are planted with trees. I made some good fences on deep moss grounds, by planting hedges of spruce firs on the banks of the ditches: such hedges are both a shelter and an ornament.

As to trees; I have found that, notwithstanding the great height of Crosswoodhill above the level of the sea, in about the 56th degree of north latitude, all the common trees and shrubs that are natives of Britain, thrive very well in the improved soils near the house; but for the more exposed and mossy grounds, spruce-fir (*Pinus abies*), larch (*Pinus larix*), and silver-fir (*Pinus picea*), seem best adapted, and promise to attain the greatest size, as some of these, even on moss grounds (six feet deep of peat), have already acquired the height of twenty or thirty feet. I consider spruce and silver firs, which thrive

in such a soil and climate, when allowed sufficient space, to be the most elegant trees in nature. Along with these trees I interspersed other alpine trees, such as the birch, alder, and a few mountain-ash, which, with oaks, and some species of willows, seem to have been the original inhabitants of the soil, as their remains are found in the peat-mosses. I have also planted many Scotch firs. I must, however, remark, that the Scotch fir (*Pinus sylvestris*) appears to me not to have been at any time growing there, and it is a tree that I think is not a native of so high a climate, unless under some particular shelter. The Norway spruce is perhaps the very best tree for a drained moss soil in such a climate; for, if the surface on which it is planted is dry, it seems to delight in having very deep moist ground beneath. There is a variety of this tree, called the White Spruce, from North America, that grows very fast here. I am informed that it is a tree which rises to a great height, and is long lived. The Norway or European spruce never thrives long on hard dry ground, but in favourable situations it is long lived, and sometimes is seen more than a hundred feet high.

Although I have been successful in planting some of my moss grounds with trees, I cannot

say I have been successful in so planting my great flow moss, extending to near 300 acres, which I drained (I fear not sufficiently), and intended, after having let it in pasture for a few years, to have once more covered with trees. I propose to have this moss more completely drained, and partly planted with trees, and partly perhaps earthed on the surface, for procuring better pasture. These I consider the most suitable crops in so high a climate. Deep peat mosses require to be more drained, and with deeper ditches, for trees, than for grass. The deeper roots of trees should never be involved in stagnant water. I am quite satisfied that trees of every sort will thrive in moss soil, if it be only well drained, and if its surface be relieved of the tough and unsolid roots of moss plants, particularly of *Sphagna*, *Polytricha*, *Eriophora*, *Nardi*, &c. Here I crave leave to regret, that these and other botanical terms relative to plants growing on uncultivated grounds, have no generally known names in English.

The flow moss now noticed is a part of that great tract of bog called Cobinshaw Bog (that is, the Bog of the Herd's Wood), consisting of several thousand acres, situate in the counties of Mid-Lothian and Lanark. It must have been all once a wood, as is

evident from the number of trees, principally birch, found in the moss. In its original state this bog was not worth one penny per acre, and what I have of it, in my farm, was, in the purchase I made, considered as worth nothing. It has, in many places, now, merely by its drainage, acquired a surface of pasture grass.

This bog is situate in a plain, surrounded with higher grounds, and appears to be somewhat raised in the middle, in most places with a small declivity to every side. One part of its drainage-water runs to the German Ocean, and another part to the Atlantic, which shews that this moss lies in one of the highest tracts in Great Britain. In some flat places in the middle, there were pools of water on the surface, which I drained, and there is now grass where these pools were situate. Probably the peat of a part of this bog rests on a lake; for there are openings into which the surface-water descend to a great depth. From the circumstance of a small rivulet, called still the Birch or Birk Burn, running through part of the moss, deep chasms have been made in some places, by which it appears that the peat of this part of the bog is generally about twelve feet deep, becoming somewhat shallower towards the edges. The bottom is a clayey soil.

About this is a layer of four feet of decayed branches and trunks of birch, with some alder and oak trees, mixed with mud and soft moss-soil. The remainder of the peat-turf is a mass composed of the roots and stems of *Eriophora*, *Carices*, *Ericae*, and *Musci*.

The whole surface of the bog is uneven, cut into channels by floods in some places, and raised in others into hillocks. These hillocks, in the wettest places, are composed almost entirely of the *Trichostomum lanuginosum*, which, in summer, appear, at a short distance, like cushions of white wool.

But the more general production of this bog, like that of most others, was heath plants, mixed with *Eriophora*, *Carex limosa*, *Scirpus caespitosus*, *Polytrichum commune*, *Sphagnum palustre*, *Lichen rangiferinus*, and *Hypna*. The subsoil is blackish peat, somewhat firm.

In digging a drain through this moss, my servants found, at the depth of about four feet from the surface, a number of ancient Roman silver medals, in great preservation. There is in this vicinity a small square Roman camp (Castle Graig), meant for accommodating a single legion ; and the way from this camp to the next more extensive Roman station at *Castra-corda*, now called *Castledykes*, near *Carstairs*, most probably passed through

Cobinshaw Bog ; and a little farther in the same track, lay Colania, a Roman fort, noticed by PTOLEMY, and supposed to be the Castlehill of Lanark, on the bank of the river Clyde. It is probable, therefore, that these coins had belonged to some one of the Roman officers stationed in this quarter, perhaps in the time of the Emperor MARCUS AURELIUS ANTONINUS, as some of the medals bear his name ; and others have the names of the Empress FAUSTINA, his wife, and of his predecessors DOMITIAN, TRAJAN, HADRIAN, and PIUS. There are two different figures of FAUSTINA : One of them is said to be fine. From the circumstances in which these coins were found, it is probable they were dropped on the surface of the ground upwards of 1600 years ago, and that the ground was then covered with a growing wood, as appears from the branches of birch trees (that have still their form and bark entire), in which the coins were enveloped. Indeed almost the whole parish of Calder (Coildor, the oak-wood), has been a wood even within memory, as appears from the following verse, still rehearsed amongst the people there ;

Calder Wood was fair to see
 When it went to Cameltree,
 Calder Wood was fairer still
 When it went to Crosswoodhill.

My general plan of improving my other grounds, after drainage, and in which I have succeeded far beyond my expectation, has been by spreading on their surface compost of earth and lime, on the peat or moss soils ; and of peat and lime on earthy and comparatively dry soils.

My first operation in improvement was on an arable field of twenty acres of generally light loam land, near the farm-house of Cross-woodhill, which I inclosed, and proposed to lay down in grass for permanent pasture, considering any ground whatever, so high situated, as unfit for corn-crops. This inclosure, now called the Sheep-Park, was mostly fallowed during the two successive summers of 1807 and 1808 ; and, being all well limed, was, the second autumn, manured partly with dung and partly with peat, and sown with rye-grass and white clover-seed, (and also unsuccessfully with a mixture of seed of lucern and sainfoin), having no other crop. The hay produced was good.

This field, having about seven acres of deep moss-ground inclosed with it, is now, for the most part, excellent pasture, being let at from £40 to £50 per annum. It has been composted twice on the surface with lime and peat-earth, and is covered with a variety of good pasture-grasses, but the

principal plants seem to be white clover (*Trifolium repens*), soft grasses (*holci*), dogstail (*Cynosurus cristatus*), &c.

My next improvement was executed on a very small field, the one-half of which was peat-moss soil, from six to eight feet deep, covered with heath the other half being bent moss-ground. The subsoil was poor and sandy. The whole being well drained, with under-drains filled with stones, was ploughed, and part of the deep peat-soil carried to the sandy ground, where it was partly incinerated, and part of the sandy soil served to manure the peat-moss. The whole was then top-dressed very thinly with lime-compost, and sown with different grass-seeds. This improvement answered very well, and the surface of the whole is now bearing very good pasture ; but I found the plan too expensive.

The next field was improved as follows : It had for the most part a soil of peat, covered partly with heath and partly with coarse grasses (*carices*) and stool or wire bent, sometimes called the Moss-rush (*Juncus squarrosus*). Being relieved from its superabundant moisture by drains, and inclosed with a stone wall, it was once ploughed, and the reversed furrow-slices laid quite flat. Then it was thinly top-dressed with lime, mixed with earth obtained from different

ground. Next it was harrowed, and sown with (*Holcus lanatus*) white soft grass or Yorkshire fog, (*Trifolium repens*) white clover, and other grasses and seeds. This improvement turned out to be cheap, and the field has now good grass. I have found it expedient to follow this method of ploughing, in proportions of heathy grounds of other fields, though my general practice is now to accomplish a permanent improvement of the pasture where it had been formerly coarse grasses, merely by employing top-dressings of composts. I consider it expedient to plough soil in the above mentioned manner, where the ground is covered with heath, unless where I find it convenient rather to top-dress such ground with earth, at the rate of about seventy tons per statute acre, and sometimes also afterwards with lime compost. But it is obviously advantageous likewise to burn the surface-heath, and surface-herbage of every kind, before applying these top-dressings, when that can be done with ease and safety.

The next improvement was made on a field of fifty acres, which was drained with open ditches of different dimensions, and inclosed by a stone wall. This field contained, besides many portions of it covered with coarse grasses, such as generally grow in wet

soils, a large portion of deep flow-moss, producing nothing but heath, and another portion that had been long ago ploughed. To part of the ground in the last mentioned situation I applied quicklime in sufficient quantity, without observing much improvement therefrom. But, after bestowing on it likewise my ordinary top-dressing of lime and earth, the herbage became visibly altered to the better, though not for three or four years. Such ground as is worn out or exhausted by tillage and corn-crops, and allowed, in a cold and wet climate, to be over-run with moss-plants, appears to be more difficult to be brought to a fertile state than any other kind of soil. Finally, the whole of this field has been top-dressed with a compost of earth and lime, and seems in a constant state of improvement. After it was inclosed and drained, it was let at first for about £10 per annum; the rent is now about £30, and gradually advancing. It should have been mentioned that a portion of this inclosure, had, for a trial, a quantity of burnt clay administered to it as a top-dressing, instead of the ordinary lime-compost, and which appeared to produce nearly the same effect in ameliorating the pasture; but the expense was much greater.

A small field, that consisted of two-thirds

of dry loam land, and one-third of deep peat-bog, was next inclosed. The dry land was laid down to grass in the ordinary way. The mossy part was drained and then top-dressed with a compost of lime and earth, and now bears more grass than the dry part. The whole is now let for pasture at a rent of £3 per acre.

To some portions of my inclosures or parks that were incumbered with very long moss-plants, mostly of the tribe of *hypna*, I found no better remedy than cover them well over with long or fresh dung from the stable. This answered the purpose well, and destroyed the tall moss-plant (sometimes called by farmers Fog), while it encouraged the growth of grass.

I likewise improved a large space of ground that contained many different sorts of soil, mostly wet, by draining and inclosing it, and then partly by irrigation, and partly by applying top-dressings of lime and moss to the dry portions of it, and of lime and earth to the peaty portions of it, some of which were deep moss soils, and were improved, so as in a few years to bear the finest grasses with much white clover, in place of the coarsest herbage of a wet soil.

The irrigation was principally performed, by taking the advantage of a rivulet of pure

water that runs through the inclosure. It has occasioned a vast quantity of herbage for cattle to grow on eight or ten acres, which are annually covered with the water; but it must be confessed, that a number of rushes (*Juncus conglomeratus*, *articulatus* and *effusus*) do now also incumber the watered meadow. These rushes are also apt to grow on some of my improved pastures in this high climate; and the only remedy against them seems to be to cut them down with a scythe early in each summer. The watered meadows, of which I have a few more on my farm, were at first laid out by myself, but were afterwards improved by a professional irrigator, MR STEVENS.

The mountainous part of my farm, which is at present pastured with sheep, I have entirely drained and inclosed with a stone wall, and I am gradually improving the pasturage of it, by top-dressing the surface in some parts merely with the earthy subsoil, but more generally with lime-compost, in manner already mentioned, which, in a few years, competely alter the kinds of plants growing on it, and effect a change to the better, in a degree scarcely within the bounds of credibility; so that I am at liberty to say that this is an advantageous speculation to every person possessed of such lands.

When lime composts are thinly spread on good pasture, a change is generally apparent in a few weeks after they have been laid on. The grass becomes more verdant, and cattle give it a decided preference to any other part of their pasture. Experienced graziers also remark, that cattle are sooner fattened by eating grass so manured. When such composts are put on drained grass-pastures bearing coarse herbage, several months elapse before they make much improvement ; but, by degrees, the coarse grasses are supplanted by those of a better sort. Lime composts, spread on dry heathy grounds, seem to me to take some years to operate the extinction of the heath. I observed, in some cases, that, after a lime compost had been applied to heathy ground, white clover crept over the heath plants, and flowered above them. It appears therefore to me, that the repent stems of the common *Trifolium repens* abound in almost all grounds, but it flowers in favourite soils only. In composted heath lands, I have noticed that the heath gives way, at length, to the *Nardus stricta*, a coarse grass or bent, in some districts called Mat-grass ; and, after some time, this also yields to grasses more adapted to the gradually improving soil. Whence the seeds of fine pasture-grasses are derived, to supply a new

verdure to a portion of enriched surface in the midst of a moor, is inexplicable by me; but every one may observe a similar process in garden-grounds. On a plat of mossy ground on my farm, that had been covered with heath plants, and surrounded with moor, but which plat had been rendered bare by a compost heap of quick-lime and soil taken from the adjacent land, that had lain some time on it, but had been removed, there appeared, in the autumn of the next year, the following plants, along with others of the best pasture-grasses, viz. meadow fescue (*Festuca pratensis*), annual poa (*Poa annua*), meadow soft grass (*Holcus lanatus*), white clover (*Trifolium repens*.)

Thus this plat will become, in the subsequent year, well covered with nutritive food for cattle. So it is evident, wherever the surface-soil of the earth is altered in its nature by fertilizing manures, or otherwise, there is provided, by the incomprehensible influence of an Almighty Power, seeds and plants, and perhaps animals, adapted for such soil, climate, and situation. Whence come the seeds of the blue mould which is generated on the cheese, when suited for this production? This mould is a forest in miniature, harbouring microscopic animals of various sorts, and propagated as other plants, that the earth

may be abundantly replenished, as for some wise end that mankind have not the capacity to discern.

I make use of a great deal of peat-moss, made friable, for top-dressing and for enriching grass grounds, especially poor sandy soils. I have also discovered on my farm and make use of marl: and I often top-dress merely with earths, different from those of the field to which they are applied; and with dung, and sometimes with a compost of dung and earth. But my general composts have hot lime in them which I obtain at about five miles distance from my farm. These composts are made up as follows: Lay down a bed of earth or peat-moss, near the place where the compost is to be used. If peat, it should be chosen of the most friable sort; and, if such cannot be got cheaply, the turf should be chopped small, and the unsolid and tough portions of it rejected, and it should be somewhat wet, otherwise it may catch fire by contact with the quicklime. On this bed or layer put unslaked lime, and instantly cover it up with earth or peat. The unslaked lime may be about a tenth part of the bulk of the compost. When the lime is just completely slaked with the moist earth, which may be, in general, in eight or ten days, let the whole materials be well chopped and

mixed together, and the compost may be spread in a few days thereafter, as a surface-manure. Care should be taken that the mixture should be made as soon as the lime is fully slaked, that the powdered lime may not become clotted, and also that it may not become effete; for it appears to me, that quick-lime possesses all the qualities of its carbonate, and many more, of which advantage may be taken by spreading it on the ground in its caustic state. I suppose, however, that slaken lime continues uneffete, and possesses in some degree its caustic quality for a very long time. PLINY, the Roman naturalist, is confirmed by VITRUVIUS and the ancient architects, in stating, that building lime-mortar was not considered by the ancient Romans as at its best till it had lain prepared for three years. PLINY adds, "*Intrita quoque quo vetustior eo melior.*" *Mortar, the older it is, the better it is found to be for building.* This is a matter of curiosity as well as of importance, as the practice of our modern masons is so very different. The ancient Romans were jealous of the character of their buildings for durability; and PLINY remarks, that there was a public law, forbidding contractors for edifices to use lime till it had lain well mixed up as mortar for the space of three years at

least ; because, if used sooner, unslaked portions of the lime were apt, by their vast elastic force in slaking, to displace the largest stones of a wall, and to occasion cracks, blisters, and chinks in the plaster. Thus it appears probable, that lime slaked with water, or hydrate of lime, made into mortar with sand, continues many years somewhat caustic, without imbibing its complement of carbonic acid gas, and before it becomes as hard as a stone.

It seems to be eligible that lime, chalk, and calcareous substances in general, that are designed to be used as manure, should, in most cases, be calcined, and put on the ground in a powdery state. Quick-lime should always be spread on the surface of the ground, for it sinks very deep into the soil.

I lay lime compost very thinly on my grass-lands at first, not more than from thirty to forty tons of it being used to a statute acre ; but, if I see it necessary, a second, or even a third, top-dressing is given. In general the earth or peat used by me in compost is dug out of a corner of the field, where it is to be spread on the surface. I have found that lime alone does not go so far, nor is so economical or useful for my purpose in

improving pastures, as when mixed into compost with peat or earth of the farm.

To conclude this account of the improvement of Crosswoodhill, I may with truth say, that I found it a bleak, wet, and gloomy heath, about seven miles around, without shelter, and without inclosure. It now presents to the eye, in summer, fields of excellent pasture, abounding in cattle of a superior description, and diversified with thriving plantations.

*Letter from the Reverend JAMES HEADRICK,
Minister of Dunnichen, Author of several
Agricultural and Mineralogical Treatises,
to the AUTHOR.*

13th June, 1826.

I HAVE perused your Manuscript History of Peat-Moss with great satisfaction, both as it respects the principles and the practice.

With regard to your own improvements on your estate of Crosswoodhill, as I have known the property both before and after these improvements, I think you have given a very fair and moderate account of them.

I beg leave to offer one remark, that your improvements are not such as perish with the use, but must every year become more

productive ; and, were others to follow your example, and those unsightly wastes which now occupy so large a portion of our country's surface, made to carry nutritive herbage, I leave others, who are better qualified than I am, to estimate the great increase of animal produce which would accrue to the community, as well as of rent to the proprietors. I am, &c.

P.S.—Doubts having been entertained, and frequently alluded to in the course of your work, concerning the operation of lime in converting moss into a soil, I beg leave to observe, that, as stated by you, if lime-water be dropt into moss-water, all the moss is quickly carried to the bottom. Rain-water also that is retained on, or flows from, moss, is commonly saturated with mossy matter, but water that is retained on, or flows from, *limed* moss-grounds, is perfectly limpid and pure. Although these facts do not prove that lime adds fertility to moss, yet I apprehend they prove that lime reduces moss to an earthy substance, that is no longer capable of solution or suspension in water.

Remark by Mr STEELE.

As lime forms with tanin, a compound insoluble in water, may not the action of lime on moss-earth, noticed by Mr HEADRICK, be accounted for, by the lime attracting

the tanning matter in peat-soil, and thus leaving the hitherto inert moss, as a vegetable substance subject to the ordinary process of decay? If so, and as lime neutralizes all free acids found in any peat-soils, then theory, in the present instance, happily combines with the practice, on this general agricultural subject, in recommending quick-lime as of importance, commonly, in improving moss and fen soils; which in Great Britain and Ireland amounts to several millions of acres.

*Letter from Mr ALEXANDER THORNTON, former
Proprietor of Crosswoodhill, to the AU-
THOR.*

23d July, 1826.

HAVING repeatedly seen your improvements on Crosswoodhill, which I sold to you several years ago, and having indeed twice inspected the grounds with you this year, I am satisfied your account of the improvements on them is correct in all respects. I am, &c.

*Letter from JOHN JOHNSTONE, Esq., Landsur-
veyor in Edinburgh, Author of the Ac-
count of Elkington's Mode of Draining
Lands, and other Agricultural Works,
to the AUTHOR.*

1st June, 1826.

I LAST night finished the reading of your Manuscript on the Improvement of Peat-Moss Soils, with which I have been much gratified. I think it the most full, correct, and intelligible account of the subject that has hitherto been given, and will be highly useful to the landed proprietor and to the practical farmer.

Particularly, I am much pleased with the account of your own improvements at Cross woodhill ; for a short statement of practical facts will go further to convince and stimulate to a similar exertion than the most lengthened detail of theoretical speculation. If it had been published fifteen years ago, many thousands a year would have been added to the rental and product of the country.

GLOSSARY of the English and Scotch Provincial Names commonly given to Plants found on Peat Bogs and Wet Moors, to which are applicable the following Botanical Terms of the Linnæan System, in this and other books.

NOTE—*The Linnæan names are printed in italics, and the Provincial names in the common type.*

<i>Agrostis stolonifera.</i>	{ Marsh bent grass, Black squitch, Fiorin.
<i>Aira flexuosa.</i>	Heath hair-grass.
— <i>aquatica.</i>	Water hair-grass, Rough grass.
— <i>montana.</i>	Mountain hair-grass.

- *coerulea*. Blue moor-grass, Flybent.
- Andromeda polifolia*. { Marsh Rosemary, Marsh
Cistus, Poley Mountain,
Marsh Holyrose.
- Arbutus Uva-ursi*. { Stoneberry, Bearberry, Whor-
tleberry.
- Anthericum ossifragum* { Bastard asphodel, Lanca-
shire asphodel, King's
spear.
- Bryum hypnoides*, &c. Red bog-moss.
- Caltha palustris*. Meadow-bouts, Marsh-Marigold.
- Carex pulicaris*. {
limosa. { Bladder grass, Seg grass, Blue
vesicaria. { grass.
cæspitosa. }
- Conferva bullosa*, &c. Crow silk.
- Comarum palustre*. { Marsh Cinquefoil, Purple
marshlocks.
- Cynosurus coeruleus*. { Blue dog-tail grass, Blue
moor-grass.
- Drosera rotundifolia*. { Round leaved Sundew,
Youthwort, Redrot, Ro-
sa solis.
- *longifolia*. { Long-leaved Sundew, Moor-
grass.
- Empetrum nigrum*. { Blackberried heath, Crow-
berry, Crakeberry.
- Equisetum palustre*. Marsh horse-tail, Paddock-pipe.
- Erica vulgaris*. Heath, Ling, Grig, Heather.
- *tetralix*. Cross leaved heath, Bell heather.
- *cinerea*. Fine leaved heath.
- Eriophorum polystachion*. { Bog cotton, Moss crops,
— *vaginatum*. { Moor grass.
- Hippuris vulgaris*. Stonewort, Marestail.
- Hydrocotyle vulgaris*. Marsh pennywort, White-rot.
- Hypnum cuspidatum*, &c. Mosses, Fogs.
- Juncus squarrosus*. { Bogrush, Goosecorn, Stool-
bent, Wirebent.
- *articulatus*. Jointed rush, Spret.
- *conglomeratus*. Round-headed rush.
- *effusus*. Seaves.
- *campestris*. Field rush.
- Lichen rangiferinus*. Rein-deer moss.
- Lycopodium clavatum*. Wolf's claw, Clubmoss.
- *selago*. Fir moss, Fir-leaved clubmoss.

- Menyanthes trifoliata.* { Marsh trefoil, Water trefoil, Marsh cleaver, Trefoil buckbean.
Mnium cuspidatum, &c. Yellow knap-moss.
Myrica Gale. { Sweet scented gale, Goule, Dutch myrtle.
Nardus stricta. Mat grass, Bent grass.
Oenanthe crocata. Hemlock dropwort, Dead tongue.
Pedicularis palustris. Marsh Lousewort.
Pinguicula vulgaris. { Butterwort, Yorkshire santicle, Sheeprot.
Polytrichum commune. { Goldilocks, Golden maidenhair, Hair moss, Redshanks.
Potamogeton natans. Broad leaved pond-weed.
Ranunculus flammula. Spearwort.
Schoenus albus. White bogrush.
 ——— *nigricans.* Black bogrush.
 ——— *mariscus.* Prickly bogrush.
Scirpus cespitosus. Deer's hair.
 ——— *palustris.* Clubrush.
 ——— *lacustris.* Bulrush.
Sphagnum palustre. Bog-moss.
Tormentilla erecta. Tormentil.
Triglochin palustre. Arrow-headed grass.
Trichostomum lanuginosum. Woolly bog-moss.
Utricularia minor. { Lesser bladder snout, Hooded milfoil.
Vaccinium oxycoccus. { Cranberry, Mossberry, Cornberry, Marsh whorts.
 ——— *myrtillus.* { Blaeberry, Bilberry, Black whortleberry.
 ——— *uliginosum.* Great Bilberry, Rashberry.

CHAPTER XXI.

BARONY OF MARJORIBANKS OF THAT ILK.
JOHN STURROCK ESQ., SUPERIOR.

In Calder's ancient House, there stands
A mighty 'Charter Chest',
Enclosed wi' mony locks and bands,
In ancient mouldings drest.

Could I but keek within that kist
And read its Charters over,
Then would I be as full o' *grist*
As ony hare 'in clover'!—*Antiquary.*

"Jethert's here!" "Where's Calder?" was the first exclamation that burst from my lips on reading the following contribution to the *History of West Calder* from the pen of Mr Sturrock, who is in possession of the deeds and documents from which most of the following facts are taken, while the originals are doubtless in the above *Great Charter Chest of Calder*, so zealously guarded by the lords of Torphichen.

"Notes as to the Barony of Marjoribanks, in the parish of West Calder.—The lands comprehending this barony extend over a large area of the parish and were acquired in 1691 from Walter Lord Torphichen by Thomas Marjoribanks of Balbairdie. These lands were erected by the Crown into the barony of Marjoribanks in 1696, to be held blench of the king for payment of a pair of

gilt spurs or two silver shillings as the value thereof, yearly if asked only. The successive proprietors of the barony thereafter adopted the style of Marjoribanks of that Ilk with the motto, *Et custoo et pugnax*.

The lands consisted of :—1, Cleughhead, including Westfield and Southfield; 2, Easter Blackmyre and Killiendean; 3, Brotherston; 4, Gavieside and Muirhousehill; 5, Clovenfordsyke and Mossend; 6, Tennants March and Burnbrae; 7, Burnhouse; 8, Breichmill and Hillhead; 9, Muirhall and Bridgend; 10, Whitesyke; 11, Heughhead, Standalane and Broomhill; 12, Sclatehaugh and Dykefoot; 13, Heughhead and Turniemoon; 14, Easter Torphin; 15, Wester Torphin and Kiprig; 16, North Cobinshaw and Kipsyke; 17, South Cobinshaw; 18, Crosswoodhill; 19, Blackhill; 20, the land upon which almost the whole of the present village of West Calder is situated; and 21, all other lands and houses in the parish of West Calder belonging in property to Lord Torphichen.

Lord Torphichen also conveyed to Mr Marjoribanks :—1, the patronage of the Parish Church of West Calder; and 2, the right to hold a weekly market and two annual fairs at West Calder and to levy customs thereat.

Cobinshaw Loch was formed by the Edinburgh and Glasgow Union Canal Company as a reservoir to feed their canal out of parts of the lands of North and South Cobinshaw.

That part of the village on the south side of the Lanark road has been built upon part of the lands of Southfield of Cleughhead, and that part on the north side of the road upon lands called Westfield of Cleughhead. The remainder of Cleughhead (except Southfield) now forms part of the estate of Polbeth. The Southfield now forms part of the estate of Harwood.

The Marjoribanks family gradually feued out their lands. The lands of Breich Mill, upon which the mill of the barony was situated, were the last of the possessions held by them in property ; and when these lands were feud out in 1801, the whole barony then became simply a superiority. The Marjoribanks family ceased their connection with the barony in 1828, when Dr Gilbert Ogilvie Gardner of the Bengal Civil Service became the purchaser, and was enrolled as a freeholder in virtue of his crown title. The title has, since 1864, stood in the person of Mr John Sturrock, Arthurville, Wardie, Edinburgh ; but the superiority is not now so extensive as it used to be.

Mr Alexander Marjoribanks sold the patronage of the Parish Church in 1785 to the Earl of Lauderdale.

There is a good deal of curious information to be obtained in connection with the barony of Marjoribanks regarding the history of West Calder, and we shall lay some of that information before our readers.

The village of West Calder began to be feued out about 1660. In 1691, at the date of the purchase by Mr Marjoribanks, there were only seven feuers at the West Kirk of West Calder, viz:—John Flint, in Burngrange; William Anderson, in Parkhead; William Douglas of Baads; Mr Stevenson of Hermandshiells; John Purdie; Thomas Findlay's heirs; and John Wallace. These feus were all clustered about the neighbourhood of the Church, and were all situated on the south side of the Lanark road. Those feus on the north side of that road were given off at later dates by the Marjoribank's family, and these have now been sub-feud.

We have seen the original Feu Disposition granted in 1663 by Walter Lord Torphichen in favour of John Wallace in Cleughhead. It is in a good state of preservation, and the writing is unusually legible. The witnesses to his Lordship's signature are:—James

Sandilands of Muirhousedykes, James Douglas of Baads, and Mr William Douglas.

We have also seen the original Feu Disposition to Thomas Finlay, who was the schoolmaster of West Calder. It is dated 17th June, 1659, and is extended in duplicate. The ground thereby feud adjoined the schoolhouse. This Thomas Findlay was schoolmaster till his death about 1680. He was also a Notary Public as is shown by an instrument of sasine expedé by him in 1663. Thomas Findlay was succeeded in the office of schoolmaster by Charles Ross, and Mr Patrick Flint is supposed to have been Mr Ross' successor ; at all events Mr Flint was schoolmaster in 1738.

In the inventory of writs of Brotherton, Powbeath, and others, there is noted a charter granted in 1473 by James Gifford of Posshill to John Kineaid, to be holden of Gavin Livingston, blench for payment of a white rose yearly. There is also a receipt of sasine dated in 1569 by John Sandilands of Calder, as coming in place of the said Gavin Livingston, for infesting James Kineaid of Carbousie as heir to his father in the lands of Powbeath.

From the inventory of writs of Gavieside, it appears that there were Letters of Inhibi-

tion issued in 1652 "by authority of the Keepers of the Liberty of England" at the instance of Richard Wallace of Gavieside against James Kinloch of Alderstoun. And in 1657 there were Letters of Inhibition issued "under the Signet of Oliver Cromwell" at Mr Wallace's instance against Mr Kinloch. In 1655 the said Richard Wallace appears to have borrowed 2,000 merks from James Flint in Alderstoun, and he granted a heritable bond (which we have seen) therefore over the lands of Gavieside, or Gaieside as it was then and still commonly called.

In 1685 Lord Sandilands of Torphichen obtained an Act of Parliament for holding three free fairs in the year, the first on the first Tuesday of March at Mid Calder, the second on the third Wednesday of July at West Calder, and the third on the last Tuesday of October also at West Calder. Each of these fairs was to continue three days; and there was also power given to hold a weekly market on Tuesdays; power was also conferred upon his Lordship to levy tolls and customs at said fairs and markets, and to keep order thereat. The right to hold the two fairs and weekly market at West Calder was, as already stated, conveyed by Lord Torphichen to Mr Marjoribanks. The markets were held on a market place or

common, part of the lands of Cleughhead, adjoining and to the west of the old Anti-burgher Chapel. Amongst the Marjoribanks' papers there is a document dated 14th October 1774, and signed by George Anderson, John Fraser, John Wallace, David Edmiston, William Meikle, and James Gowans, certifying that they remember that the fair and public market of black cattle had been held upon the Cleughhead Croft for the space of forty years and upwards. There was also a building in that neighbourhood known as the *Meal Mercat*, erected in 1719, (the plan of which we have seen,) and which appears to have been used by the neighbouring farmers, who paid rent therefore to Mr Marjoribanks. In 1761 the Meal Market was feud out to James Scott, surgeon in West Calder.

Between 1690 and 1724 West Calder could boast of having a limb of the law to itself, in the person of Thomas Fleming, writer. He was also a tenant of the Marjoribanks family, and appears to have paid his rent partly by contra accounts for preparing tacks for the various tenants and doing other legal business. Fleming also prepared the Charters granted to the vassals.

In 1711 Andrew Marjoribanks, writer to the Signet succeeded his brother Thomas in

the barony, and he appears to have been a very careful business man. The rental book of the barony is kept by himself in a very neat handwriting from 1711 to 1724, when Mr John Tennent of Handaxwood was appointed factor.

The rental for crop, 1711, may be here given as a specimen of the rents current at that period. The money is Scots money, and, as is well known, £1 Scots is equal to 1s 8d Sterling. It is as follows:—1. Grizoll Solmond, (Mrs Flint,) for Breichmill, Hillhead, and Sykebrae, £133 6s 8d in money, 25 bolls meal, and 3 dozen hens. 2. John Findlay, for Clovenfordsyke, £80 in money, 12 hens, and 6 carriages. 3. John Beugo, elder for Brotherton and Easter Blackmyre, £180 in money, 5 bolls bear, 15 bolls meal, 18 hens, and 12 carriages. 4. Thomas Fleming, for Cleughhead, £210 13s 4d in money, 12 hens, and 12 carriages. 5. James Wilson, for Killiendean, £20. 6. William Beugo, for Gavieside, £133 6s 8d of money, 18 bolls meal, 4 bolls bear, 12 hens and carriages. 7. Andrew Steel, for Heughhead, £93 6s 8d in money, 6 hens, and 6 carriages. 8. John Beugo, younger, for Sclatehough, £220 in money, 12 hens and 6 carriages. 9. John Jackson, for South Torphin, £300 in money, 2 hens, and a fat

wedder. 10. James Johnstone, for North Torphin, £300 in money, 12 hens, and a fat wedder. 11. John Purdie, for Blackhill, £26 13s 11d. 12. Thomas Henderson, for Kipsyke, £110. 13. William Flint of Polbeth and John Flint his brother, for North Cobinshaw, £140 in money, 6 hens, 6 carriages, and 40 sheep grassing summer and winter. 14. John Chambers, for South Cobinshaw, £240 in money, 12 hens, 6 carriages, and grassing for 2 horses. 15. Adam Somervill, for Crosswoodhill, £286 13s 4d.

The various payments to account made by each tenant are carefully noted. From these it appears that a body of dragoons under Captain Knox were quartered in the parish in 1713, as the tenants of Breichmill, South Cobinshaw, and Cleughhead, get credit from Marjoribanks for the values of certain hay, corn, and straw, furnished by them to the dragoons. It also appears that in 1713 George Ritchie paid a rent of £24 Scots for the Gavieside dove-cot, Mr Marjoribanks stipulating in addition that he was to get all the dung to himself. The tenant of Killiendean in 1715 and subsequent years appears to have been a shoemaker as he gets credit for supplying a pair of shoes yearly to one of Marjoribanks' servants at the price of £1

16s Scots or 3s Sterling. In 1717 the tenant of Wester Torphin gets credit for £66 13s 4d Scots or £5 11s 1d Sterling for a brown mare furnished to the landlord. In 1718 the tenant of Crosswoodhill is allowed £1 8s Scots for a tree 'for a roof to the Mansion House,' and £1 16s for '3 dails to help the floor.' In 1720, John Smith gets credit for £9 15 'for mounting the lofts in West Calder Church,' whatever that may mean. Butter appears to have been cheap in 1722, the price being stated at 4d Sterling per pound.

COAL WORKING IN THE BARONY.—In 1704, Mr Marjoribanks let to William Whyte, coal-worker, Blackburn, on an eighteen years' lease, the coal in Breichmill, Burnhouse, and Whytesyke at a rent of 300 merks Scots. The tenant was taken bound to keep only three coalworkers, including himself, with such oncost men and bearers as should be sufficient. In 1718 Mr Marjoribanks took the working of the coal in Breichmill into his own hands, and employed five or six men. The principal worker or grieve was paid at the rate of 5s Sterling per week, while the others got 3s 4d each per week. The great or large coal appears to have realized 3¼d Sterling per load, and the small coal 2d per load. Women appear to have been employed

as bearers or carriers of the coal. Water appears to have been scarce and had all to be carried. Payments to the water carrier are entered weekly. The coal seems to have been wrought more or less by the Marjoribanks family till 1751 when it was let on a twelve years' lease to Adam Primrose.

Before the passing of the Heritable Jurisdictions Act in 1748 the barons of the baronies had very extensive powers, including those of pit and gallows. By that Act, however, the power to inflict capital punishment was taken from them, and their rights in criminal cases were restricted to assaults, batteries, and similar crimes, for which the punishment inflicted should only be by fine not exceeding 20s Sterling, or by setting the delinquent in^{the} the stocks not longer than three hours in the day time. In civil cases the power of the barons was restricted to cases where the debt or damage should not exceed 40s Sterling. The exercise of these powers is still permissible in the case of a barony erected before the passing of the Act of 1748, and the baron may appoint a baron-bailie to preside in his courts as is done at the present day in various towns in Scotland. The last baron-bailie for the barony of Marjoribanks appears to have been Mr Wilson of Cleughhead, who was appointed in 1773.

CHAPTER XXII.

CHURCH STATISTICS OF THE VARIOUS DENOMINATIONS WITH AN HISTORICAL ACCOUNT OF THE MINISTERS THEREOF, PAST AND PRESENT.

Having collected all the information I possibly can on this subject I now proceed to lay it before the reader in the following order:—1st, Roman Catholic; 2nd, Free Church; 3rd, United Presbyterian; 4th, Established Church.

I. ROMAN CATHOLIC DENOMINATION.

The advent of shale mining in this parish brought many strangers to work therein. Amongst others, as already noticed, a large influx of Irish, principally Roman Catholics, who, though a fluctuating and migratory class, still form a considerable body of the mining population. The Church of Rome followed its people, and at first occasional services were held in the masonic old lodge conducted by various priests from Bathgate.

As the direct enquiries made regarding this denomination remain unanswered the following are the only particulars I can lay my hands upon:—The chapel, behind which is an excellent day school in connection therewith with a roll of 213 children, was built in 1877 at a cost of £1,200 with seat accommodation for 520. Adherents, 1000.

The present priest is the Rev A. Goldie, called by his flock Father Goldie, and the chapel is dedicated to "Our Lady, and St Bridget." Our Lady being the Virgin Mary, and Ladyday the 25th March. The legend of St Bridget is not without interest, and I give it on the authority of *Chambers*.

St Bridget, or St Bride as she is commonly called, a native of Ireland who flourished in the end of the 5th and beginning of the 6th century, and was renowned for her beauty. To escape the temptations to which this dangerous gift exposed her, as well as the offers of marriage with which she was annoyed, she prayed to God to make her ugly. Her prayer was granted; and she retired from the world, founded the monastery of Kildare, and devoted herself to the education of young girls. Her day falls on the 1st of February. She was regarded as one of the three great saints of Ireland, the others being St Patrick and St Columba. She was held in great reverence in Scotland, and was regarded by the Douglasses as their tutelary saint. The ruins of an ancient church dedicated to St Bride may still be seen in Douglas, Lanarkshire, in the vaults of which several of the great Lords of Douglasdale lie interred in funeral pomp.

II. FREE CHURCH.

(FREE PRESBYTERY OF LINLITHGOW.)

The ecclesiastical agitation which distracted the Church of Scotland for a period of ten years culminated in 1843 in what is known as the great Disruption, when no less than 474 ministers renounced their connection with the establishment along with a great body of elders and members in consequence of the refusal of the Whig Parliament of the day to acknowledge the well known 'Claim of Right,' which amongst other things included a demand for the abolition of Patronage, which had been detested by the people and clergy of Scotland ever since its introduction in 1711 by the Tory Ministry of the good Queen Anne, who somewhat mistakenly approved of the measure "for the love and favour she had to the church and people."

The then parish minister of West Calder, though sympathising entirely with the claim of right, earnestly disapproved of schism in the church, seeing no fundamental question of vital religion was involved in the controversy, or, its possible results, and therefore preferred, though with a sore disappointed heart, to remain true to the down-trodden church of his forefathers in fulfilment of his oaths and conscientious convictions of duty.

Notwithstanding, a number of his elders and members seceded, for whom he always retained the highest esteem. These formed the nucleus of a congregation who banded together, and, assisted externally, succeeded in building a small church for themselves.

This church was opened in the year 1844 ; but was for a considerable time without a 'placed' minister. During this period the services were conducted by the following rev gentlemen :—Mr Miller, who went to New Zealand as pioneer for the Free Church Mission there ; Mr Somerville, who took charge of the Logie and Gauldry (Fife) congregations many years ago ; Mr Aiken, now of Carlops ; and many others.

1869. *James Iverach.*

The first ordained minister of this charge. Ordained, 1869. Translated to Ferryhill Free Church, Aberdeen.

1875. *Donald Taylor.*

Born at Leith, educated at the University and New College, Edinburgh. Licensed by the Free Presbytery of Edinburgh, and after being assistant to the Rev William Arnot of the Free High Church, Edinburgh, was ordained to the pastorate of West Calder Free Church in February 1875, and is still minister of the congregation.

The original church, which is now transformed into dwelling houses, being considered too small for the congregation they resolved to erect a new one, which is situated on the Edinburgh road on the eastern extremity of the village and was opened on the 25th of January 1883 ; cost £2,100 ; seats, 450 ; communion roll, 240 ; elders, 8 ; deacons, 8. Behind the church, which is handsomly built, is a hall for various purposes. Sabbath school children, 160 ; teachers, 15. There is also a Free Church Mission congregation at Addiewell, started in 1873. They worship in an iron church which was presented by the Free Barclay Congregation, Edinburgh, and is capable of holding about 300 ; communion roll, 90 ; elders, 3 ; deacons, 3 ; Sabbath school attendance, 50 children and 5 teachers. Missionary, Mr John M. Craig.

III. SECESSION OR U.P. CHURCH.

In chapter v. p.p. 51-2 we have Dr Muckersy's ecclesiastical and other general statistics of West Calder at the secession in that parish, to which I refer the reader interested in denominational statistics.

Premising that the U.P. Church of West Calder was formerly in the U.P. Presbytery of Lanark, but is now in that of Edinburgh, I have much pleasure in submitting the fullest account I can command of all its ministers, &c.

The U.P. congregation of West Calder originated in the settlement of an unacceptable minister in the parish in 1794, and by disjunctions from the Secession congregations of Longridge in Whitburn parish, and East Calder. A church was built in 1795; cost £500; sittings, 470 (afterwards enlarged to 498). Before obtaining a fixed pastor the congregation called Mr Lothian of Port Glasgow, who preferred Portsburgh, Edinburgh. 1798. *1st minister, William Fleming, M.A.*

From Edinburgh. Ordained, March 29th, 1798: Died, December 18th, 1845, in the 69th year of his age and 48th of his ministry. A volume of his sermons was published after his death to which was prefixed a *memoir* by his sons, (*Edinburgh: William Oliphant & Sons: 1846*). Mr Fleming was a man of very considerable force of character, a humorist, and a conscientious and successful minister. He built up a strong congregation, and is to this day affectionately remembered by some of the old inhabitants who knew him personally. A marble slab now in the lobby of the present U.P. Church bears an interesting inscription which I will give in the appendix to this book, along with copious extracts from the above memoir; for if these were given here they would simply overshadow all that I can relate of his successors.

1846. *2nd minister, Robert McLaurin.*

From Coldingham, of which his father was secession minister. He was called to Methven and West Calder and was ordained in the latter, August 6th, 1846. He resigned on November 19th, 1850, afterwards joined the Established Church and became a minister of a congregation at Sandsting, Shetland, afterwards he was engaged in secular employment at Selkirk in 1873.

The congregation after Mr McLaurin's resignation called Mr Johnston now of Springburn, Glasgow; but the call was not sustained in consequence of the divided state of the congregation.

1852. *3rd minister, John Thompson, M.A.,*

A native of Carlisle. Educated at Glasgow University and licensed by the Glasgow U.P. Presbytery, December 1850. Called to Bank Hill, Berwick; and West Calder. Ordained to the latter, April 27th, 1852. Translated to St Paul's, Birkenhead, August 28th, 1858. Now in Westmorland Road, Presbyterian Church of England, Newcastle, to which he was translated, 4th September, 1872. Author of "Religious Aspects of Italy," 1866; "Life and Work of Peter the Apostle," 1870; and "Life & Writings of John the Apostle," 1882. He left grateful and affectionate remembrances behind him in West Calder.

1859. *4th minister, Peter Duncanson.*

Born at Cairneyhill, Dunfermline, 1834. Educated at Edinburgh University ; licensed by the U.P. Presbytery of Dunfermline, 1857. After having been called to Paisley, Alva, Thornhill, Dunfermline, and West Calder, he was ordained in the last, June 22nd 1859. Translated to Hamilton, October 11th, 1864. On the death of the late parish minister, in 1870, Mr Duncanson wrote a letter of condolence to the family of deceased, dated, Auchingramont U.P. Manse, Hamilton, 2nd June, in which the following creditable sentence occurs :—"He and I always lived on friendly terms as became near neighbours and brother ministers, and I should have liked much, had it been possible, to pay the last tribute of respect to his memory." His own father died that very year which intensified his feelings and sympathy.

In March 1865 the congregation called the Rev John Thompson, M.A., their former minister ; but he declined the call. It may be interesting to Mr Thompson's former friends to know that he is doing well in Newcastle, as the following published statistics clearly show :—"NEWCASTLE : Westmoreland Road congregation : elders, 18 ; members, 523 ; teachers, 41 ; scholars, 543. Total in-

come for all purposes, £995 ; stipend, £400. A new church was built for this congregation and opened in May 1872. Cost, £6,000 ; sittings, 850."

1865. *5th minister, David Sidey.*

Formerly minister of Auchtermuchty, Fife, inducted December 27th, 1865. Resigned on account of his health, October 3rd, 1871, having accepted a call to Napier, New Zealand. He published a pamphlet on "Public opinion in relation to Religion."

1872. *6th minister, James Fraser.*

Born at New Cathcart, educated at Glasgow University, and licensed by the U.P. Presbytery of Glasgow. Was assistant to the Rev Dr James Brown of St James U.P. Church, Paisley, from 1868 to 1871. Received calls to Oxendon Presbyterian Church London, and to West Calder. Ordained to the latter, 30th April, 1872. Translated to East Church, (now Buccleuch St.,) Dalkeith, 10th April, 1877. During his ministry in West Calder a new church was built for this congregation at a cost of £3,500, and seated for 720. Opened 19th November, 1874. It is the first building in the village coming from the south side, and is a handsome structure. Architect, Mr James Fairley, Edinburgh, a native of West Calder. This church and congregation were transferred

from Lanark U.P. Presbytery to that of Edinburgh by the Synod of May 1875. During the vacancy after Mr Fraser's translation a new manse was built at a cost of £1,200. Situated close to the new church, and between it and the original manse.

1878. *7th minister, James Wardrop, D.D.*

A native of Whitburn ; educated at Edinburgh ; and licensed by the U.P. Presbytery thereof, July 1856. Called to Muckart; and Craigend Perth, and ordained to the latter, November 26th, 1861. Called to Ollaberry, Shetland, 1867, but declined. Translated to West Calder and inducted, 11th April, 1878. Received the degree of D.D. from Edinburgh University, April 1880. Was one of the Synod's delegates to the General Presbyterian Council which met in Philadelphia in September and October, 1880. Author of "The 'Revision of the Confession' Question," 1877, and "Civil Establishments of Religion condemned by History," 1883, and numerous other treatises on various subjects, such as "On Animal Psychosis," "On Polarity in the Distribution of Genera," "Dr Flint and the Logic of Theism," and "International Police," 1885. Dr Wardrop is presently minister of this church. Communion roll, 300 ; elders, 8 ; managers, 12 ; Sunday school scholars, 112 ; teachers, 13.

IV. PARISH MINISTERS OF WEST CALDER.
(Disjoined from Calder Comitis and erected
1646.)

The following account of all the parish ministers of West Calder will be found very full of interest, not merely to the inhabitants of that parish, but to the public in general and to the student of Scottish history in particular. The year 1638 saw Prelacy abolished in Scotland and the Bishops scattered to the four winds. Presbyterianism was again re-established to the great joy of the people, on the lines of the Second Covenant and the present Confession of Faith. Fearless, active, and determined to uphold and strengthen the church of their fathers, the General Assembly of the kirk proceeded to adapt itself to the genius and wants of the Scottish nation. It was an exciting time and a terrible ordeal. Party spirit and self interest ran high, and many excesses were committed on both sides from over zeal, or personal hatred. Amid all this the kirk steadily pursued her policy of revival and extension, and the year 1643 saw the building—amongst others—of West Calder Kirk, which received its first minister in 1645, *quod sacra*, and became a separate parish in 1647, *quod civilia*. Being entirely parochial neither fairs, markets, nor burgh courts

were granted to it. Although, Lord Torphichen afterwards secured these in his own right as recorded in chapter xxi. Fast days were, however, appointed to be held at least once a year, which made the communion the great annual festival of the kirk. The *Preachings* as they were called, commencing on the Thursday were continued on the Saturday, Sunday, and Monday, usually by various ministers. Sunday of course being the great and solemn day.

1645. *Patrick Sheills, A.M.*

(Shiels in *Wodrow*, Shields in *Presby. Records*.) Mr Patrick Sheills studied and took his degree at the University of Glasgow in 1638, and was presented to Livingston by Walter Murray, Esq. of Livingston, September 1641, and ordained and admitted on 9th December of the same year. Called to West Calder, by the people who originally had that privilege, and admitted by the Presbytery of Linlithgow, 12th June, 1645. This was during the troubled reign of Charles I., and, as Mr Sheills lived till 1668 he must have seen the horrors of the civil wars of that period, the terrors and quiet of the Commonwealth, and the restoration of Charles II., with its attendant joys and subsequent disappointments, including the re-establishment of Episcopacy in 1662. He

seems to have been thoroughly imbued with the covenanting spirit, having graduated at Glasgow in 1638, the year when the great assembly of the kirk met there, which abolished Prelacy, re-established Presbyterianism, and diffused a spirit of religious fervour throughout the west of Scotland, which was felt for generations. Mr Sheills caught the flame of religious zeal from that Assembly, and carried it with him to Livingston and West Calder, where his ministry was so successful that nowhere were the principles of the Covenant more deeply and widely implanted than in those two parishes. Accordingly we find that the parish of West Calder, for its upholding the cause of the Covenant was fined in the sum of £2,958 16s 8d, and the parish of Livingston in the sum of £1,787 17s 8d, while Middleton's infamous parliament in 1662 inflicted a fine of £300 on John Wardrop in Livingston. Being a talented and zealous presbyterian Mr Sheills was made a member of the Commission of Assembly in 1647. On the overturn of presbyterianism at the restoration of Charles II., (1660) Mr Sheills bore a noble testimony to Scotland's covenanted work of reformation by refusing to conform to Prelacy. For this he suffered persecution being suspended by the Diocesan Synod of 1665. This would

bring upon him great trouble and loss, and he seems to have died very poor, aged about 50 in the 27th year of his ministry, 4 years of which he spent in Livingston and 20 in West Calder, and for the remaining 3 years I cannot tell where, whether in exile or seclusion at West Calder, nor can I trace where he died though his successor was not appointed till after that event. The fact, however, of his widow claiming the ann suggests a vacancy for the period claimed. His whole library was estimated at xl. L. (£40) and the *insight* (furniture &c.,) at xx. L. (£20) a poor estate indeed. He married Isobell Sandilands, who died 7th March, 1653, and had James and Marjorie; 2ndly, to Margaret, daughter of Mr J. Readdie, school-master at Dunfermline, who claimed the ann, which was resisted on the ground of suspension, above referred to—but the Lords—after the Revolution of 1688—20th January, 1670, found it due. Being in reduced circumstances she received pecuniary assistance from Cramond parish in 1680 and 1681. By her he had Marie, Marjorie, James, Walter (who was served heir, 20th January, 1670,) Patrick, Elizabeth, and Margaret. Death seems early to have taken away his son and daughter of his first wife; for their names are repeated in the offspring of the second

marriage, unless by mistake. The following quaint entry of the baptism of Mr Sheills' first-born is from the West Calder Sessions' Books :—"1650, June 18. Mr Patrick Sheills, minister, had a sonne baptized in the face of the congregation called JAMES." The battles of Kilsyth (1645), Philiphaugh (1645), Dunbar (1650), and Pentland (1666), with their varied fortunes were fought while he was minister of West Calder. The later at Rullion Green was disastrous to the Covenanters and forced them again to resort to their secret conventicles, of which Calder Muir, and Craig Mailin on the Bathgate Hills were favourite resorts, as also the house of the Laird of Hilderston—William Sandilands, brother to 4th Lord Torphichen—who, as "ruling elder," had attended the visitation of Mr Sheills' new charge in 1645, when "great satisfaction" was expressed at his earnest ministrations, which were no sinecure in those days when the spiritual and temporal wants of a whole parish were laid upon one man's shoulders. Amongst his duties were preaching (at least three times a week), catechizing (often), visiting the sick (when called upon), relieving the poor (when necessary), visiting all the families in his parish at stated and regular intervals, beside Presbyterian and other incidental duties. A

minister's work was very arduous in those days, and it took no ordinary man to be a minister: married or single, the whole parish was literally his family, and he was loved as a father amongst children. Such were the men that built our National Zion and defended its breaches in those days by *word* and *deed*.

1668. *John Somervill, A.M.*

On the death of Mr Sheills in 1668, John Somervill was *settled* as Episcopal minister of the parish, being translated from Glasserton Coll, on 17th June. He continued till 1672, when he was translated to Mid Calder, and thence, in 1674, to Cramond, where he in turn was expelled after the Revolution. Thus he was minister of West Calder for about four years. The next two years he spent in Mid Calder, and must have been a close and jealous watcher of his two joint successors, John Knox and William Weir, who were men of a different stamp. There must have been some trouble before the settlement of Mr Somervill in West Calder; as, three years previously, (1665) Mr Sheills had been suspended from the ministry; and his widow, as we have seen, afterward got the ann or remnant stipend &c due to deceased minister's heirs, which had been in dispute. It is also remarkable that at this period there occurs

a complete blank in the record of West Calder session books for a period of no less than ten years, viz., from 1664 to 1674, being exactly one year before Mr Sheills was suspended and ending one year after Mr Weir was imprisoned by the restored bishops. The same year that Mr Somervill came to West Calder, "Lord Torphichen and other heritors of West Calder" were harassed by the Privy Council of State for Scotland for the part they had taken privately or publicly against the prelatical faction and in favour of the Presbyterian. Letters were consequently issued against them to their loss and annoyance, while "Sandilands, tutor to Calder" as he is called by *Wodrow* had been previously indited, (1662) and fined £1,200. As this fine is recorded under (Linlithgowshire) it seems to point to the laird of Hilderston, uncle to the young Lord Torphichen.

1672.

John Knox A.M., and William Weir A.M.

The translation of Mr Somervill to Mid Calder, left the church vacant. It seems rather strange to find two ministers at one time in such a charge as West Calder would then be with its sparse population, and its then miserable pittance of stipend. But the explanation is to be found in the policy of the bishops and the Committee or Council of

State under Lauderdale, who adopted the plan of sending the outed ministers in pairs to the vacant parishes with the view of preventing the enormous spread of conventicle preachings, and at the same time keeping the ministers under surveillance and control by confining them strictly to the bounds of the parish to which they were relegated. The following facts tell their own tale and cast a lurid light upon that circumstance. They were outed and indulged ministers, and great favourites with the parishioners. Their wants were few and would be willingly supplied. They had also been brothers in tribulation, and were destined to suffer further trials. Before giving their histories separately, I may remark that Knox was not *called* to West Calder but *sent* there, and in the circumstances seems to have been well received. While Weir received a *call*, which, as we shall yet see formed part of an indictment against him.

John Knox.

Formerly of North Leith, where he had lived peaceably after his deprivation. On the issuing of the second Indulgence on 3rd September, 1672, John Knox and William Weir were settled as indulged ministers in West Calder. The lives of these two ministers were so remarkable and full of incident

that it would take several columns to relate them. Knox had been ordained minister of North Leith in 1665, from which he was expelled in 1662 for not conforming to prelacy. Before that he had been a chaplain in the king's (Charles II.) army, in loving acknowledgement of which he received a letter from his majesty, dated St Germain's, August 31st, 1652, which *Wodrow* gives in his history, book 3, chapter 8, section 2. Mr Knox's adventures at that time with the army at Tantalion and North Berwick are more interesting than any romance. He continued in West Calder until 1684, when, on 10th September, he was summoned to appear before the Privy Council, who sentenced him to imprisonment. After all his services in the king's cause, the Council would show him no mercy "unless he would give bond never to preach or exercise any part of the ministerial function in Scotland," to which he answered "he looked on himself as a minister of Christ, and would never tie up himself from preaching his Gospel." He continued in prison till the following year, when *Wodrow* gives some further particulars of the Council's harsh treatment of him, book 3, chapter 9, section 4. He returned to his former parish of North Leith in July 1687; but his health having been broken by the

imprisonment and harsh treatment, to which he had been subjected, he died in March 1688.

William Weir.

Formerly of Linlithgow. Indulged with Mr Knox, September 1672, and was *called* to West Calder the same year. Resisting his majesty's (Charles II.) supremacy in spiritual affairs, and obtaining his obligations against Episcopacy in his public ministrations he was by authority of the Privy Council, 31st July, 1673, carried a prisoner to Edinburgh, escorted by military, and committed to the Tolbooth. Another account gives the following particulars:—"Ordained by the Protesting party in the Presbytery minister of Linlithgow on the 6th October, 1653. He took an active part with the Protesters in their public action in the affairs of the church and nation, for which he suffered at the hands of the Resolutioners in 1660. He was one of nineteen ministers (among whom was the whole Presbytery of Biggar) who were cited to appear before the Synod of Lothian and Tweeddale in November 1660. No account of the proceedings of that Synod has ever been published; in fact, no historian who has ever written, has the slightest idea of what took place at that Synod. Meeting after meeting was occupied with the trial of

these faithful brethren. If we were to publish what we have accidentally discovered of the proceedings which took place, it would go far to explain some things hitherto considered unaccountable in the history of the period. Several of the ministers were suspended and deposed, the first to suffer being Alexander Livingstone, minister of Biggar. After the Synod got tired of the disgraceful work in which it was occupied, it put off the remaining cases till the next meeting in May, 1661. At that meeting Mr Weir was one of those who were removed from their charges for their faithful upholding of the principles of the church. Wodrow tells us the result of that sentence, as follows:—‘ Mr Weir, refusing to give up to the magistrate the Church emoluments and registers, was put into the Thieves’ Hole in Linlithgow by Provost Glen. And, after he had been some time in that dungeon, he was carried to a room in the palace, and kept there six weeks; till at length, seeing no remedy, he was forced to make the best terms he could with his persecutors.’ Mr Weir on his settlement as indulged minister in West Calder, refused to conceal his covenanting principles, or to acknowledge the Erastian power claimed in the Council’s Acts, or the ecclesiastical supremacy exercised by the king. It was not

long till he had to suffer anew for the boldness of his utterances. Wodrow, in the eighth chapter of the second book of his history, has the following passage with regard to the Council's treatment of him :—‘The same day, July 31st, 1673, the Council ordered out a squad of the guards to bring in Mr William Weir, indulged minister of West Calder, prisoner to the Tolbooth of Edinburgh.’ I find no more about him in the registers, neither have I any full accounts of the process against this godly minister. Only, I am informed, that he was challenged for taking a call to the parish of West Calder from some of the heritors and the people; and, in his entry to that parish, he had used some expressions, which were dissatisfying to the prelates, anent his adhering to the reformation of this church, and the awful obligations we are under to maintain it; besides, in his sermons he had preached against prelacy and a spiritual supremacy in the magistrate.’ Being banished from the country, he retired to Ireland, where he became minister of a church in Coleraine. He returned to Scotland in 1687, on the issue of the edict of toleration by James VII., and received a call from his old parishioners at Linlithgow, to whom he continued to minister till his death on 1st July, 1695. Many

of the inhabitants of West Calder had to flee from their homes and take refuge among the moors and mountains. In the list of fugitives published in 1684, of those who had thus to flee, appear the names of James Hardie, near to West Calder Kirk; James Young, weaver, at West Calder; and William Shaw, cordiner in West Calder. Many were fined and imprisoned, of whom no record can now be found. In April, 1685, in the heat of the killing time, when the persecution was at its height, a band of savage Highlanders were let loose on the parish; who for two days went up and down throughout its whole extent plundering everywhere, and committing the most fearful atrocities; but, in spite of all the efforts of the persecutors, the Covenanting spirit of the parish remained unconquered, and the consequence has been, that in no part of the country is the iniquitous system of Prelacy, which patronised thieves, robbers, and murderers, held in such thorough detestation." It is worthy of note that Mr Weir was taken away by force from West Calder on the last day of July 1673, while we have seen that Mr Knox remained there until 1684. The latter was only *indulged* minister, however, so that the charge was practically vacant, and remained in this unsettled state till 1675. Meantime,

in 1674, a great conventicle was held on Calder Muir, which only resulted, however, in severe measures of repression.

1675. *George Robertson, A.M.*

Formerly of Kirkurd, Peeblesshire. The indulgence of 1672, commonly called the second indulgence, the first having been granted in 1669, was followed by the Test Act of 1673, professedly directed against Catholics and Presbyterians alike, but only applied against the latter, and was accompanied by the return of the Episcopal bishops to favour and power. The Privy Council, which ruled Scotland, was selected by Charles II., and, guided by his wishes, commenced one of those persecuting periods which disgrace the pages of Scottish history. Mr William Weir, as we have seen, was banished from Scotland, when it was found that imprisonment could not subdue his unflinching spirit, and thus the way was cleared for the *settlement* of Mr Robertson as Episcopal minister in West Calder, along with Mr John Knox, who, as we have already seen, remained in West Calder until September, 1684. The consequence of this enforced settlement to the parish, and ultimately to Mr Robertson himself, will be seen in the sequel of events. Mr Robertson's history, while in Kirkurd, I have not before me, but

during the time he was in West Calder, the marriages were celebrated 'in the church,' and these along with the baptisms and deaths are recorded in a bold and beautiful hand of writing, at the end of which occurs another great blank from 1688 to 1705. Mr Robertson came to West Calder in 1675, and although it would be unfair to hold him responsible for the startling events that took place in the parish or kingdom during his curacy, still he belonged to the dominant and persecuting party, and doubtless took his share in upholding its interests and informing on its opponents, either voluntary or when called upon to do so. As it happened, events marched fast and furious. In 1677, the 'Highland Host' was raised and let loose upon the Lowlands, at the head of whom Claverhouse and others rose to unenviable notoriety. In February 1679, very cruel and high handed measures were taken by the prelates and Council to suppress those who still clung to the Covenant. "No bishop, no king" was the animating motto and policy of the Stuart kings after the union of the crowns of England and Scotland, and, as a consequence, Prelacy depended on force for its imposition upon the reluctant Scots, who tenaciously clung to, and suffered for dogmatically preferring presbyterianism, especially in the

Lowlands. To maintain the policy ventured upon, strong bodies of horse and foot soldiers were sent to various centres of the south and west of Scotland with stringent orders to punish and oppress the Presbyterians. Calder (Mid Calder) was declared a centre, and horse and foot soldiers were quartered upon the inhabitants, who were treated in a very high handed way by the soldiers, who ordered all within six miles to supply them with provender to be delivered at the price fixed by the quarter master, with pains and penalties for neglect or refusal, which suited the soldiers well, as they could then, and often did, take it for nothing. These soldiers conjoined to those stationed at Borrowstonness had the command of all the country from Cramond Bridge to Stirling Bridge. The oppressions of this period produced, amongst other retaliative events or deeds, the murder of Archbishop Sharp, followed immediately (1679) by the Covenanters' victory of Drumclog, when Claverhouse was defeated. This would doubtless strike terror into the hearts of Mr Robertson and his faction, and perhaps caused him, in fear, to purchase or procure the 'sword' mentioned in his history. But dissent, 'disunion' some historians call it,—that historical and indelible *curse of Scotland* which] *pawned* the crown, betrayed

Wallace, made Flodden a defeat, Bothwell a disaster, Dunbar a rout, and which to this day displays itself in so many subtle ways in Scottish ecclesiastical 'envyings and bickerings,' soon procured for the Covenanters the disaster of Bothwell Brig, which raised the hopes of Prelacy. The persecution grew fiercer than ever. For no other crime than desiring to worship God as their fathers had done, men were shot down in the fields, and hunted like wild beasts over the moors and mountains. Their loyalty, to which they had clung in the darkest hour, now began to give way. A sect called Cameronians boldly threw off their allegiance denounced Charles as a bloody tyrant, and solemnly pronounced against him and his ministers a sentence of excommunication. Lauderdale gave place to a more bitter persecutor, James, Duke of York, who often amused his leisure hours by witnessing the infliction of the boot and the thumb-screw. Many yielded an outward obedience, driven by their timid souls to take refuge in a lie, others fled to the American Colonies. In these sufferings, the Puritans of England had no small share. About this time a commission was issued to Lord Torphichen, the Laird of Badds, and others, to follow up the persecutions, but these two at least seem to have taken little

or no part in the matter. A person named Kennoway, who quartered himself at Swine Abbey in Livingston and who is described as a profligate, was a willing tool, and his cruel oppressions only terminated in his death or murder, along with one Stewart, who seems to have been his accomplice. This double murder, which was committed in private revenge for their misdeeds, was eagerly seized upon by the Council as an excuse for further oppressions in 1684. Then followed the killing time of 1685, in the brief reign of James VII. of Catholic memory, when men, women, and children for conscience sake had to flee to woods, caves, and deserts, and when deeds of violence disgraced and afflicted the land, exceeding the ravages committed in a former age by Goths, Huns, and Vandals; for rape, rapine, torture, and murder, were rampant in the name of Christ and the king. But the whirligig of time brought its revenge, and 1688 saw the Revolution, which set William and Mary, protestants, upon the throne. Still the Highland clans held out, but next year brought the death of Claverhouse (Viscount Dundee), and their consequent defeat. The tables were now turned upon the Episcopalians, and as one consequence we find Mr Robertson's house (manse) was searched for arms.

A sword taken from him, and himself summoned to remove by a rabble (the populace), so he deserted in 1689, when Prelacy was again abolished. And, mayhap in turn brokenhearted, he did not long survive; for he died in July 1691, aged about 46, in the 17th year of his ministry. His *invitar* and debts were given at ijcliL xS iiijD (£251 10s 4d). He had married, 2nd October, 1685, Anna Naismith.

1690. *John Lauder.*

(William and Mary regeni.) Translated from Dalziel, *called* 31st August and admitted 14th October. The entrance of Mr Lauder to West Calder marks an interesting period in its history. The people were no longer hunted like game in the moors for attending conventicles, nor driven at the point of the sword to hear the sermons of the hated curates. No! from 1690 to 1770, a period of 80 years, they were served by ministers of their own choice, a right which Lord Torphichen (1643) seems originally to have granted them. "Like priest, like people," is a trite saying for the one act, and re-acts upon the other. Therefore, it may be neccessary to refer to Mr Lauder's previous history to find why he has chosen to minister to them as a man after their own heart. The story has already been told by a news-

paper correspondent, and I beg leave to repeat it here:—"Maii 3, Anno 1659. The qlk day Mr John Lauder was admitted minister at Dalzell by Mr James hamilton, minister of Camnethan, according to his act of admission by the presbyterie of hamilton April 20, 1659.' Mr Lauder entered upon the duties of his office with earnestness and zeal, and was greatly loved and esteemed throughout the parish. His elders were like-minded with himself, and co-operated with him in repressing vice and advancing godliness. So successful were they in their efforts, that all through the year 1662, nothing worthy of censure was delated to the Session at any of its meetings. In the year succeeding Mr Lauder's induction, the restoration of Charles II. to the throne of his fathers took place, amid the universal rejoicings of the country. The way in which it was regarded in the parish of Dalzell may be seen from the following entry regarding it in the Session records:—"July 1, 1660, Sederunt, Mr J. Lauder, Jon Stirling, alexr. king, Rot. Stirling, James Jack, James smaillie, Jon Aitton, Wm. Robson. The qlk day a thanksgiving ordained by the presbytery of hamilton (observed also throughout the kingdome) for the delyverance of the 3 kingdoms from the 10 yeirs tyranny of Cromwell and the other

rebels his adherents, and for the restoring of our king Charles 2. and his nobles, was intimate to be kept heir on Wednesday nixt, which was intimate and observed accordingly.' No sooner was Charles restored to the kingdom than he disappointed the expectations of his subjects who had received him so loyally, and overturned the Presbyterian government of the Church. A terrible persecution ensued which lasted for 28 years, against all who remained faithful to the principles of the Covenant, 400 of the most pious of the ministers of Scotland were thrust from their charges, because they would not acknowledge the unscriptural form of Prelacy which was forced upon the Church. John Lauder was one of that noble band who refused to conform to the Prelatical system, and sacrificed everything at the bidding of conscience. We find the following notice of his last Sabbath previous to his expulsion :—'Oct. 5, 1662. The qlk day the said Mr Johne, minister, was thrust from his charge preaching his last sermon and taking his leave of the people, being discharged by act of Counsell as all the rest of the ministrie admitted since 1649 for not conforming with the bishops.' Consternation seized the government at the result of their iniquitous decree, and the time for conformity was extended,

in the hope that some would be brought to submission. But the ministers stood firm to their principles. During the extended time, Mr Lauder resumed his ministry among his flock until its expiry, as appears from the following entry in the Session records:—‘1663. Jan. 4. The councill of state by their proclamation having given libertie to the ministers included in the act of glasgow forsaide to stay at yr own homes till februe nixt thereafter, to sie if they wod submit to the present government by taking presentation and collation and if they did not wt certification of the former act, wt all, not to offer to reside in other of the synods of Edr. or St Andrews, our own minister had sermon the said day, Jan. 4. after the proclamation and continued preaching till the expiration of ther licence and the sabboth following, to witt, feb. 1. 1663. after which he continued awhile in the parish, but was charged to remove out of the bounds, anno 1664, by letters of horning from the Duke of Hamilton.’ We have no further notice of him till the year 1670, when on the issuing of the first Indulgence, he was appointed on the 3d of March as indulged minister in his old charge of Dalzell. That appointment he felt it to be his duty to accept. His people gladly welcomed his return to them, which is thus referred to in

the minutes of Session :—‘ Anno 1670. The which yeir by one Indulgence granted by his majestie, as it is called, to some Ministers to returne to there owne charges that are not supplied by another actuall Minister &c. our owne Minister Mr John Lauder returned and had sermon.’ On his return to his people, he resumed his labours among them with fidelity and earnestness : but he was greatly harassed and persecuted by the ruling powers for his adherence to his Covenanting principles. He refused to observe the anniversary of the King’s restoration, for which he was summoned before the Privy Council on the 3rd and the 8th of July, 1673, and fined in the half of his stipend and the crop for the year. In 1684, he was still more severely persecuted. For refusing to observe a thanksgiving for the deliverance of the King and the Duke of York from the Rye-house plot, and for continuing in his refusal to observe the anniversary of the King’s restoration, he was summoned before the Privy Council at Glasgow on the 8th of October, when his indulgence was declared at an end, he was forbidden to exercise his ministry within the kingdom, and committed to prison in the Tolbooth of Glasgow, until he should find caution, under the penalty of 5000 merks, ‘not to preach or exercise any part of the

ministerial office, or otherwise to depart out of his Majesty's three kingdoms, nor to return without allowance from the King or Council under the said penalty.' He was afterwards taken to the Tolbooth of Edinburgh, and confined there until he was bound over never to preach more without a licence from the supreme magistrate. In 1687, when a measure of relief was granted by James VII. to the Presbyterian ministers, he returned to Dalzell, and was translated to West Calder on 14th October, 1690." Thus West Calder parish again secured the services of another stern and fearless, Covenanting minister ; but not for long. Worn out, and wearied of life it may be, for a minister's trials oft sink deeper to the heart than other men's from the very nature of the position they occupy between God and man, as delegates of the 'Man of sorrows and acquainted with grief !' he died the following year, 1691, in the 32nd of his ministry. Evidently he died at West Calder, but where he is buried I am unable to tell as his name is not recorded on the minister's tomb-stone. For aught I know he may have been carried to Dalziel, the scene of his former joys, sorrows, trials, triumphs, where most probably his spouse had gone to rest before him as it is not said he left a widow, although we are expressly told he had Issac, Isabel, David, and John.

1692. *John Anderson.*

Willam and Mary were still upon the throne, and peace reigned throughout England and Scotland, although they were not without troubles in Ireland and on the Continent. John Anderson was *called* unanimously to be minister of West Calder on 29th November, 1691, but was not ordained until the 28th April of the following year. He was educated at the University of Utrecht in Holland, which had been founded in the year 1636. Holland was then a Protestant and free country, to which many of our Scottish countrymen had fled during the persecutions of the previous reigns. On his return from Utrecht, when about 34 years of age, we find him living at Borrowstoneness, then the chief seaport of Scotland, which De Foe had visited about this period, and of which he has left a very vivid and full description. It is still a Dutch-looking town and had then a great trade with the Continent through what was known as the Free Towns. It was therefore quite natural that Mr Anderson should arrive from the Continent via Borrowstoneness, and he may probably have settled or 'lived' there for two reasons. First, if he left any friends in Utrecht he could best communicate with them from thence. Second, that town was

within three miles of the seat of a Presbytery, Linlithgow, with which he was in active communication, and by whom he was licensed to preach the Gospel on the 28th October, 1691, just fourteen days after Mr Lauder died. His ministry in West Calder seems to have been peaceful and uneventful, although the year in which he was ordained saw the dreadful massacre of Glencoe, which left an indelible stain on the ministry of the day, who had deceived the king and queen in the matter. Mr Anderson lived to see first Mary and then William laid to rest, and Queen Anne seated on the throne. He died 17th December, 1705, six years before the latter troubles of the Church of Scotland, commenced by the re-introduction of Patronage. He was aged 48, and had been nearly 14 years minister of West Calder. He is the first minister of the parish that I find any record of having been buried in the old churchyard, where, on the ministers' tomb-stone, his name appears first on the list after the inscription :—"To the memory of the learned and truly pious ministers of West Calder, whose amiable spirits departed this life." His whole books were valued at ijcL (£200). The *Invitar* and debts amounted to iijmjcxcijL xiiijS viijD (£3193 14s 9d) from which we may infer that he was very

studious and well to do. He married, 2nd March, 1696, Mary, daughter of Patrick McCarra, bailie of Canongate, and had a daughter, Mary; 2ndly, to Janet, daughter of John Gordon of Newwork, who survived him.

1707. *James Anderson.*

Mr Anderson came to West Calder in the ever memorable year of the union of England and Scotland into one kingdom with one parliament, and the crown settled upon the House of Hanover, if Protestants. Scotland, while giving up some privileges and acquiring others, firmly retained its own laws, courts, and Presbyterian Church. The latter, one of the strongest links of the Union, viz:—
 “That the Church of Scotland be maintained, as already by law established,” was no vain or empty condition in the minds of those who negotiated the said treaty, which must stand or fall *tantus quantus*. I cannot trace whether this Mr Anderson was any relation to his predecessor, or where he came from, except that he was licensed by the Presbytery (Linlithgow) in 1704, and became assistant to the Rev Matthew Selkirk, minister of Crichton. Called to West Calder and ordained there, 5th May, 1707. He remained in West Calder eleven years, and was translated to Falkirk, 26th March, 1718, by which time Queen Anne was dead, and George the first was king.

1720. *Andrew Gloug, A.M.*

For fifty years and three days minister of West Calder, he had seen the death of two successive Georges and ten years of the reign of George the third. For fully half-a-century he had gone in and out amongst his people, preaching, catechising, visiting, baptising, marrying, burying. He had shared their joys and sorrows, and had almost become a permanent part of the parish ; for few indeed of those alive at his death would remember any other minister of West Calder, save old Mr Gloug. He studied and attained his degree at the University of St Andrews, 8th April, 1718 ; was licensed by the Presbytery of Auchterarder, 2nd June, 1719 ; and became chaplin to the Laird of Marjoribank's of that Ilk, then the greatest landowner in West Calder parish, and whose influence probably secured him the *call* ; for patronage was again in full force. The Covenanting spirit was not dead, as we infer from the fact that Mr Gloug was *called*, 14th October, 1719, although not ordained till 25th February, 1720. The delay may simply have been owing to the winter season. He was 31 years of age when he settled in West Calder, and was in his 82nd year when he died there on the 28th February, 1770. As his name is second on the ministers' tomb-

stone, it is evident he was interred beneath it. He married, October 1720, Christian, daughter of Thomas Ronald, provost of Linlithgow, and had William, one of the minister's of Edinburgh ; 2ndly, to Jean Veatch, who died 1st December, 1792.

1770. *William Garvie, A.M.*

Son of a merchant in Perth. He was the first *presented* minister of West Calder, patronage having now firmly taken root over the length and breadth of the land, Whigs and Tories vieing with each other as to who held most 'Kirk-lands' and most 'Presentments,' *Patron of the parish* being a highly influential and highly coveted title, to the exclusion of patriotism, and in defiance of both people and clergy, turning a deaf ear to the peace of the nation regardless of the protests of assembly after assembly of the Church. Mr Garvie, however, seems to have been a scholar of no mean order, and it may be noted here that the generally wise and prudent choice of the patrons alone made the otherwise objectionable system tolerable. He studied, took his degree, and *heed a bursary* at the University of St Andrews in 1761. Was licensed by the Presbytery of Brechin, 28th January, 1768 ; and *presented* to West Calder by Alexander Marjoribanks of that Ilk, August ; and ordained, 28th November,

1770. After being eleven years in West Calder, he was translated to the united charge of Aberdalzie and Duplin, 11th October, 1781.

1782. *Alexander Wardrop.*

Licensed by the Presbytery of Haddington, 1st December, 1778, and seems to have been about four years without a church, and may have been a tutor or schoolmaster during that time. Presented by the Laird of Marjoriebanks in April, and ordained, 5th September, 1782. Died, 9th December, 1784, in the third year of his ministry. His name is, however, absent from the ministers' tombstone, though that may simply be by neglect.

1785. *John Willison.*

A native of Crawford. Licensed by Presbytery of Glasgow, 29th March, 1780. Became assistant to the Rev John Fullarton, minister of Dalry, and was *presented* to West Calder by James, Earl of Lauderdale, (who purchased the patronage that year from Alex. Marjorybanks) in June; and ordained, 15th September, 1785. Having been about eight years in West Calder, he was translated to Forgardenny, 25th July, 1793.

1794. *John Muckersy, D.D.*

The advent of this *presentee* marks a new era in the history of West Calder, as recorded by himself as well as by the Rev William

Fleming, the first Secession minister in West Calder. This was during the long reign of George the third, when Whigs and Tories were fiercely battling for place, power, and empire, neglectful of morality as well as the peace of the Kirk of Scotland, which, under the bane of patronage, was being split into fantastic fragments. Even in the rural, landward, and then out of the way parish of West Calder there had sprung up *Burghers* and *Antiburghers* (alias oath and no-oath) fiercely contending with and maligning each other, in about equal numbers, while *seven* quiet and noble *Reliefs* shed their saintly light on the parish, aided by three stern and fearless *Cameronians*, who would yield their opinions to none, and held them against all. I cannot, however, find why Mr Muckersy was so unacceptable a *presentee*, unless on the principle that there is no accounting for taste, and that family quarrels are the worst; for I find he was the son of Mr John Muckersy, minister of the Associate Antiburgher Congregation of Kinkell, and surely one would have expected he was the very man to heal divisions or dissent; but no. Blood was up, and so forty to fifty more joined the former seceders, thus strengthening and enabling those who had gone before to found a kirk of their own, variously called in history, the

Burgher Meeting House, the Antiburgher Meeting House, and latterly the Old U.P. Church, of which not one stone now remains standing, to the regret of nickity-nackity antiquarians like myself, in whose memory there still lingers one pleasing boyish recollection of this chapel, viz., a *soiree* held their in honour of the presentation of a gold watch and chain, &c., by the congregation to their then minister, the Rev John Thomson. *Soi-rees* were then very rare things, as well as gold watches, in West Calder. But to return from this digression, Mr Muckersy was licensed by the Presbytery of Auchterarder, 4th August, 1789, and became assistant to Mr James Lindsay, minister of Kirkliston. *Presented* to West Calder by James, Earl of Lauderdale, October, 1793; and ordained, 9th April, 1794. Had D.D. from the University of St Andrews, 2nd October, 1819. He died, 11th June, 1831, in the 74th year of his age and 39th of his ministry; and is buried in the Old Churchyard, his name being third on the ministers' tomb-stone. He saw the close of the reign of George III., the whole of George IV., and part of William IV. For many years, he superintended a boarding establishment with great success in conjunction with the education of his own family. By his first wife, who died 26th

June, 1817, he had John, minister of Macquarry or Esk River, Van Diemands Land; Lindsay, an accountant in Edinburgh; and William, W.S. Edinburgh. He married, 2ndly, Jean, eldest daughter of Mr John Cook, professor of moral philosophy, St Andrews. She died, 10th November, 1865, in her 92nd year. Publications:—(1.) Translations of M. Gener, being a selection of letters on life and manners, 3 vols., London 1808-12, 8vo. (2.) Sermon preached after the death of the Rev Walter Jardine, Edinburgh 1812. (3.) View of French literature during the 18th century, translations from the French: Edinburgh, 1814. (4.) Revised Rudiments of the Latin Tongue, Edinburgh 1817. (5.) Sermon xl. (Gillan's Scots Pulpit). (6.) Accounts of Kirkliston and West Calder. (Sinclair's). So that Mr Muckersy, if not an eloquent preacher, was an author and scholar, justifying the countryman's remark, that sermons written by Mr Muckersy, and preached by Mr Fleming would be "uncomon sermons," the latter being earnest and eloquent. These two worthies were capital friends, and are said to have often visited each others Manses, and had many a friendly chat over the "pies and porter," for which West Calder was once famed in reality as well as song (Cather Fair). Mr Fleming was

the younger of the two, and survived Mr Muckersy nearly fifteen years. I cannot resist recording here an important historical fact relating to the eventual abolition of Patronage in the Church of Scotland, after it had embittered the ecclesiastical and social life of that country for 160 years. It fell to the lot of the Rev R. W. Mackersy, grandson of Dr Muckersy, and now of Craiglockhart near Edinburgh, to be the indirect but active means of exposing and terminating this detested Act. It came about thus:—In the year 1873, while minister of Caledonian Church of Scotland, Holloway Road, London, the Rev R. W. Mackersy was *presented* by Sir James Elphinstone, Bart., to the church and parish of Garioch in the Presbytery of Garioch. To spite Sir James, for some imagined offence, and for no other known or apparent reason this *presentee* was bitterly opposed, and a long and ridiculous trial took place before the Presbytery and Synod of the Bounds, eventuating in Mr Mackersy honourably withdrawing for the peace of the church. So much attention did the comical *objections* attract through the Scotch and English newspapers, that the Tory government of the day passed an Act of Parliament, abolishing Patronage (1874) to the great joy of the Scottish Kirk. Strange to say

this measure was most objected to, and bitterly opposed by the descendants of those who had traded most upon it, or been most violent against it, exhibiting in a startling degree the selfishness, blindness, and perversity of sectarian and party zeal. No new thing in church history, requiring now as then, the strong supplication of the prophet of old :—Pray (not prey) for the peace of Jerusalem. Let them prosper that *love* thee and thy peace ; for why should Ephraim vex Judah, or Judah, Ephraim ?

1835. *William Learmonth, A.M.*

(*William IV., Rex*). Son of John Learmonth, farmer, Nether Kinneil, Bo'ness, and Janet Robertson his spouse. Born, 1801 ; and when a boy of twelve or thirteen years of age narrowly escaped drowning in Bo'ness Harbour by falling in when standing in a crowd looking at a man-of-war the government of the day had sent to recruit Scotch sailors, in that then important seaport, for the war with Napoleon first. Showing considerable aptitude for learning, the old domine of the Kinneil school took a delight in aiding his studies, and stories are still told of the wonderful faculty he had of discoursing on botany and astronomy to his fellows, while labouring in the fields, or riding on the hay carts to Edinburgh Haymarket on a summer

night. By dint of perseverance and economy he studied at Glasgow University, where he took his degree, and was licensed by the Presbytery of Linlithgow, 9th May, 1832. Before receiving a call or rather *presentation*, he kept a school as was very customary in those days for divinity and other ex-students, the church being the fountain of education, in which the Kirk of Scotland excelled all other lands. At the time of Dr Muckersy's death, the patron of West Calder was bankrupt, which led to a curious law-plea therea-
 ment, between him and his trustee, James Grindlay Esq. The patron presented Mr John Johnston, schoolmaster, West Calder, to the parish, who, being objected to a strong opposition, sprung up against both the legal right of the patron, and the fitness of the *presentee*. As a consequence, the trustee exercised his right, and in 1834 presented Mr Learmonth, who also received a very favourable *call* in addition from the 'head's of families' in the parish. This *call* he kept and prided himself in to the end of his days. Being of the people and for the people, he was personally against patronage, and was throughout life, as minister and man, more the poor-man's friend than the rich, in every respect. Being popular and very favourably received, he was ordained to the church and

parish on the 14th May, 1835. His first great trouble as a minister, befell in the year 1843, when, to use his own words, his 'best elders, along with a considerable portion of his congregation, seceded, and the following Sunday he preached to half-empty pews with a sore heart indeed ; agitated, in addition to the great controversy of the day, between his unbending love to the church of his fathers and the grief he felt at the secession of those he sympathised with most, but whom his influence failed to convince that they were making a schism in the church only on a very secondary question of procedure, and not on a question of vital religion.' The dye was, however, cast, and he remained with those who remained true to the Auld Kirk. A step he never after regretted, though he did not survive to see the hated Patronage abolished, which, after all when its death-blow came in 1874, was, as we have seen, violently resisted and the Patronage Act inconsistently and violently upheld by the very descendants of those whose *raison d'être* for separation it had been, and who unblushingly advocated the retention of its chains upon others (for no higher motive than what may be appropriately be termed *ecclesiastical trading purposes*) of a burden they themselves held in such abhorance they

would not submit to, nor touch with their little finger. But this has passed into current history, and need be no further dwelt upon here. He married, 9th January, 1838, Helen, daughter of John Cochrane (secession elder, Linlithgow,) farmer, Waterstone, Ecclesmachan, and Janet Smellie Robertson, his spouse; by whom he had John, 1840; James, 1842, who died 21st June, 1852; William, 1843; Andrew, 1844; Janet, 1846; and Ellen, 1847. Second marriage to Janet, daughter of the late Mr Gray, teacher, Ayr Academy; who also predeceased him, but left no issue. He died, 31st May, 1870, in the 69th year of his age, and 35th of his ministry, and was buried beside his two wives and son, James, in West Calder Church-yard, where the congregation erected a handsome tomb-stone to his memory. His name is also fourth on the ministers' tomb-stone. Mr Learmonth was author of a publication entitled 'An Account of West Calder Parish,' embodied in the New Statistical Account of Scotland, vol. I., which has been quoted in this book. As a man he was tall and portly, kindly hearted and jocular. As a minister he was earnest and diligent in all his ministrations, evangelical in his doctrine, Covenanting in his principles and discipline as had been his own upbringing by godly parents.

The old method of 'visiting the parish' was one of his strongest fortes, and the greatest pleasure of his ministry. Wherever welcomed as parish minister, he went cheering the sick, prayed with the dying, consoled the mourners. At home, baptisms, and marriages, he was happy as any. The aged and infirm, he encouraged and guided. The hale and hearty, who bore the burdens of life, he admonished and warned of the 'one thing needful.' Nor did he neglect a suitable word to the young, though the system of catechising them was fast dying out through the introduction of Sunday Schools, which he reluctantly adopted. Of his private affairs it becomes that little should be said, save as they affected or re-acted upon his ministerial status. Having gone beyond his depth in giving momentary assistance to one of his own brothers, and at another time to an elder of his congregation, both farmers whose byers had alike been decimated by the cattle plague. He was at length declared bankrupt under the old, stern law, since abolished. His household furniture and all his belongings were sold by public roup. His 'living' was sequestrated, all save the augmentation of stipend by the crown. Out of these proceedings arose numerous law-pleas, some of which he gained, some of which he lost, and

at length, after fourteen years harassment, he received his glebe and sequestrated stipend, having paid his debts in full, which, with cruel law expenses, amounted to over 60/- in the £. There are those in every parish, as well as in every walk of life, who 'worship the rising sun,' and in consequence of the blighting influences of poverty, his congregation decreased; and I have seen as few as twenty attend the parish church, forty being, per contra, considered a good attendance. Still he laboured on; hope and prescience never leaving him, and, true to his expectation and prediction, he lived to regain more than ever he had lost, and ere his death he was more popular in his parish even than any time since he came to it. Some years before his death, in consequence of failing strength and the arduous duties upon him by increasing population, his parishioners presented him with a pony and pheaton, and strange as it may appear, it fell to the lot of the only presbyter who had ever twitted him with former loss of popularity, at the presbytery dinner, next after the presentation, to propose his health in reference thereto as well as the marvellous increase of his communion roll. A good clerical joke happened on this occasion. During the complimentary speech a dry remark that the pony (a superior pit

pony) 'had been accustomed pulling out of the pit.' Mr Learmonth retorted, to the great amusement of the assembled brethren, 'aye, aye, Mr W——, that is what you and I have been doing ever since we were licensed,' thus raising the pony at once to the *level of the cloth* and fit for any parson. It may interest those who subscribed to the presentation, to know that this pony, a strong, brown cob, is still alive (1885) and useful, though over twenty years of age, and is in the possession of Mr Learmonth's youngest son, who prizes it and treats it kindly. The following is a copy of the inscription on the monument already referred to:—"Sacred to the memory of the Rev Wm. Learmonth, minister of this parish, who died, 31st May, 1870, in the 69th year of his age and 35th of his ministry. James Andrew, his 2nd son, died, 21 June, 1852, aged 10 years. Helen Cochrane, his spouse, died, 22 March, 1856, aged 43 years, Blessed are the dead who die in the Lord. Erected by the congregation. Janet Grey, his second wife, died, 29th May, 1869, aged 48 years."

1870. *John Davidson Grant.*

(*Victoria, Regini*). A native of Aberdeen. Educated at St Andrews and Edinburgh universities. Called to Calderhead and ordained, 1859. Previous to Mr Learmonth's

death, Mr Grant was chosen and presented as assistant and successor; but in consequence of said death before the induction, Mr Grant was anew *presented* to West Calder by John Drysdale, Esq. of Kilrie; and inducted by the Presbytery of Linlithgow, 25th August, 1870. In 1874, Patronage was abolished. Yet, as I write, the fury of the Kirk's enemies in England and Scotland has increased amazingly; and now (1885) the unblushing demand rings from end to end of these islands:—Down with the Kirk of Scotland!—*Cancel her title and purloin her patrimony!!* Stands Scotland where she did? for truly 'history is making itself' and 'we shall see what we shall see.' But it will fall to some other pen than mine, to relate what part Mr Grant takes at this critical juncture, so I pass on to other matters. A NEW PARISH CHURCH.—The congregation having outgrown the accommodation of the old one, which had also become much dilapidated, was after protracted negotiations erected at West End of Main Street, the congregation contributing £800 towards the cost. The new church, which is handsome and beautifully finished, is seated for upwards of 600. It was formally opened by the Presbytery, September 7th, 1880. In 1884, West Calder was transferred from the Presbytery of Lin-

lithgow to that of Edinburgh by act of General Assembly. Mr Grant, who is presently (1885) minister of the parish, is assisted by a lay missionary, whom the congregation support. Addiewell, long on his hands as a mission station, has now a minister of its own as will be seen below. The Parish Church Communion Roll (last made up, October 1884) contained 657 members, with 8 elders. There are two Sunday Schools connected with the church taught by 31 teachers and attended by above 400 scholars.

ADDIEWELL ESTABLISHED CHURCH.

A mission in connection with the parish church was started in 1871, which was encouraged and assisted by Dr James Young of Limefield, the services being held in what is now known as Watt Street Hall and afterwards in the Addiewell Hall. In 1873, managers were appointed to assist in the carrying on of the work. Amongst those who officiated as missionaries were the Rev W. F. Cameron of Tweedmouth, Rev John Kerr M.A. of Dirleton, and Rev John Gunson of Kingston Church, Glasgow.

1882. *William P. M'Laren.*

Who had been labouring as missionary for some time, was licensed, May 16th, 1882; ordained, July 12th, same year. The mission then became practically a separate charge.

A handsome Gothic church, built by subscription and the assistance of the Baird Trust and Home Mission Committee, was opened by the Rev Dr Scott of St George's, Edinburgh, 3rd April, 1885. Cost, £1,550; seats, 500; communion roll, 285; population of district about, 3,500. There are the usual church auxiliaries. But it should be stated here that the Sunday School in Addiewell, which I formerly mistook as belonging to the Free Church only, is undenominational and attended and taught by scholars and teachers, *protestants*, on one common platform, to wit, Established churchmen, Free churchmen, and U.P. churchmen. This is as it ought to be, and points a moral, and adorns a tale. Would to God the clergy could see, read and learn it. And if the 126th Psalm is to be of any more use, this lesson will have to be taught them by the *People of Scotland*. It may be stated here that an undenominational protestant Sunday School, started by the late parish minister, has been conducted successfully at Mossend Rows for a number of years. Teachers, 10; scholars, 130.

CHAPTER XXIII.

EDUCATIONAL STATISTICS; AND POST OFFICE.

When the Reformation dawned upon Scot-

land, the religious and social upheaval that took place upset the Church of Rome there, along with its universities, monasteries, nunneries, convents and kindred institutions, leaving, of necessity, a new order of things to be established. The lands or endowments, which that church and its associates had inherited or acquired, in the course of ages, were then seized by the Crown. Thus the Crown enriched itself at the expense of the Church &c. But furious demands were forthwith made by the court nobles for portions of the spoil or inheritance, which was lavishly bestowed upon them, thus creating a new class of proprietors, since known as the inheritors or heritors, upon whom devolved payment of the pittance which they have ever since grudgingly doled out to the clergy of the Reformed Kirk.

The reformers, however, more anxious to advance the true interests of the people than their own self-aggrandisement, had set their hearts upon the purity of religion and morals, and so went to work to attain these ends as best they could. The fundamental principle upon which they acted, was to divide the lands into districts called parishes, sending to each a schoolmaster to teach the young, and a minister to preach the Gospel and administer its various functions. Thus at

the outset *Education for the people* was one noblest aims of the Reformed Kirk. This, under the blessing of God, has done more than aught else to redeem Scotland from faction, feud and blood, and raise it in the scale of civilization and consequent enterprise to the high position it has long enjoyed in the esteem of the world. This educational system was long the most perfect known, as every child in the land was entitled to education without fear, favour, or being a burden to any one.

In all history, there is nothing to equal what the Kirk of Scotland has done in this respect, and, although her parochial schools were recently taken from her at the instigation of busy-bodies and zealots, they can never rob her of this proud distinction—unless they succeed better in their attempt to *burn history* than they have yet done in their impious attempt to banish the Bible from the schools of Bible loving Scotland. Ah, one cannot help feeling thankful that, though the good old system is ended, the new Board School system has been forced to ‘swallow’ and conform to “*use and wont*,” for, doubtless, if ever it cease to feed or be fed on that diet it will forthwith *dwine awa’* Having thus briefly noticed the origin and development of the old historical and renowned Scottish

system of education, which ceased when the parish schools were handed over to the modern School Boards; I will only remark of the new one, created by Act of Parliament 1872, that it is still in its babyhood, and, though it has already been the cause of much screaming-mirth and comical-annoyance, yet one cannot help wishing it 'health, success and long life.'

Dr Muckersy has given us the state of education for the parish of West Calder as it was in his day. It is now my privilege to record its present phase. For this purpose, I have been favoured with the following particulars for the year 1884-5 by Mr John Mungle Jr., clerk to the School Board of the parish, which consists of seven members elected in April 1885, the election expenses being £13 14s 10d.

EDUCATIONAL STATISTICS, 1884-5.

SCHOOLS.	TEACHERS.	PUPILS ON ROLL.	ATTENDANCE DURING SCHOOL-YEAR	PER CENTAGE OF PASSES	GOVERNMENT GRANT.
West Calder	3 & 1 p.t.	633	481	91·3	£392 10s 10d.
Addiewell	3 & 2 p.ts.	427	310	98·4	£ 290 14s 0d.
Gavieside	4 & 1 p.t.	269	213	95·4	£179 1s 0d.
Levensseat	2	90	65	74·3	£48 4s 0d.
Cobbinshaw	2	78	43	94·2	£42 19s 6d.

The usual elementary branches are taught in all these schools at the following fees *per*

month, viz., infants or 1st standard, 10d; 2nd standard, 1s; 3rd standard, 1s 2d; 4th standard, 1s 4d; 5th and 6th standards, 1s 6d. Children of school age in the parish, 1,744, of whom only 3 resort to Edinburgh schools. The school fees amounted to £821 3s 10; government grant, £939 1s 7d; assesment (at 5d per £), £800—total, £2,560 5s 5d. While on the other hand, officers of the Board were paid £70; teachers' salaries, £1,706 6s 11d; fuel, light and cleaning, £185 9s 9d, while the balance went for other incidental items.

In regard to the school at West Calder and the one at Cobinshaw, Mr Mungle appends the following notes:—1, West Calder inspection taking place this year in January instead of February, as hitherto, the amount of grant received (£392 10s 10d), is for eleven months. 2, The average attendance at Cobinshaw appears small compared with the number on the roll; but this is accounted for by the large enrollment of pupils from Tarbrax towards the close of the school year, which did not thus affect materially the average attendance for the year.

POST OFFICE, WEST CALDER.

(Still *Sub. Mid Calder.*)

Through the street, I heard the post horn ring;
Say! whence does this emotion spring?

My heart?

Old song.

Thirty years ago, West Calder was served by one arrival and one despatch daily ; and there was no telegraph, post office order or savings bank business attached to the duties of postmaster, the first of whom was Mr Robert Gibb, assistant to Mr A. Mungle. The duties of post-runner were performed for twenty-one years by Alexander Kelly, who came in the morning from Mid Calder, delivered the letters in West Calder and returned to Mid Calder in the evening. The advent of Mr Kelly about noon daily, was long the chief incident of the day, the premonitory sound of the long horn, which he always carried, bringing a flutter of interest to the hearts and pockets of lovers, merchants and the public in general, even the very children rejoiced at his approach and in response to the blast of his horn, encouragingly called upon him to repeat its cadence while they amused themselves gleefully shouting:—

Kelly, Belly, blaw the horn,
A' the kye's among the corn ;
A' but the *iron-taild* coo,
And its mouth's aye fu'.

Mr John Mungle succeeded Mr Gibb as postmaster, but gave up the appointment in favour of Mr Thomas Thomson, inspector, who also gave it up on the introduction of the telegraph to Mr William Clarkson, by whom it was held for a few years.

About ten years ago, the post office, which had moved from house to house with the various appointments, was transferred to its present place, known as the Post Office Corner, on the appointment of Mr William Millar, who occupies the position as formerly, namely, *sub*-postmaster under Mid Calder.

Mails : four arrivals and four despatches in the course of the day, the business having greatly increased since the introduction of the oil trade. There is now an office at Addiewell in charge of Mr Alexander Fleming, storekeeper; one at Bells Quarry in charge of Mrs Lawrie; and one at Cobbinshaw, in charge of the station master there.

CHAPTER XXIV.

FREE MASONS; FREE GARDENERS; PENNY SAVINGS BANKS; GAS COMPANY; AND CO-OPERATIVE STORE.

MASONIC LODGES.

“ When man to man. the world o’er,
Shall brothers be and a’ that.”

Burns.

There are two Masonic lodges in West Calder.

I. The old or Thistle Lodge, No. 270, was constituted, 13th March, 1818, and has a prosperous history.

Up to December, 1877, the Friendly Society and Masonry were conjoint under one management. But to meet the requirements of the Friendly Societies' Act, the two have been conducted separately. The membership at present on the roll of the Society is 133, with its finances in a prosperous and satisfactory state.

The entrants to the Lodge are over 600 members since the date of constitution. R.W.M., Bro. William Millar.

II. The new or Star of Addiewell and West Calder Lodge, No. 635, was started some six years ago and continues to prosper. R.W.M., Mr Bruce.

FREE GARDENERS.

“When Adam dived and Eve span,
Who was then the gentleman?—*Old Quiz.*”

I have been favoured with an interesting account of the two Lodges of Free Gardeners in West Calder, from which I extract the following particulars:—

I. *Olive Lodge Friendly Society.*

(Brother George Anderson, R.W.M., 1885.)

Founded, May, 1867; Charter granted by Western Grand Lodge, 6th December, 1867. First office-bearers, Robert Russell, R.W.M.; Stewart Gilchrist, S.W.; Philip Docherty, J.W.; Robert Gillon, secretary; Alexander Beveridge, treasurer; George Hamilton, S.S.; Robert Graham, J.S.; J. L. Brown, S.K.M.;

David Wilson, J.K.M. ; James Close, S.U. ; Robert Jones, J.U. ; Alexander Brown, officer.

In April, 1868, when an attempt was made to join the Eastern and the Western Grand Lodges, West Calder voted for the Union thereof, but the marriage never took place as the contracting parties themselves could not agree.

In July, 1868, printed rules were issued for the guidance of members ; and registered, according to Act of Parliament, by Carnegie Ritchie Esq., reg. of F.S., Scotland. These rules were amended and re-registered in August, 1882 by J. Balfour Paul Esq., assistant reg.

This Lodge can boast that its oldest member or 'father,' Bro. Robert G:llon, was, for two years—May to May 1883-5—M.R.W. Grand Master of the Western Lodge of Free Gardeners, Scotland, of which he is now Dep. Master and Bro James Dick, Senr. Warden.

The funds of Olive Lodge F.S. are upheld by an annual payment of 13s per member ; and, the benefits are regulated as follows :—
4s per week for first week of illness ; 8s per week for next twelve ; 4s for next thirteen ; and 2s per week as long as a member continues unable to work.

Members, 181 ; accumulated fund, £319 18s 7d.

II. *St. Joseph Lodge.*

(Bro. James Dick, Rt. W. King, 1885.)

Founded, May 1873 ; and adds to its title the honour of Knights of Gethsemane and Sons of Life.

This lodge has also a Friendly Society, the funds being upheld by an annual payment per member of 6s 6d or just half the amount charged by the Olive Lodge, while the benefit to members in case of illness is correspondingly lower.

Membership, 57 ; accumulated fund, £21.

PENNY SAVINGS BANKS.

One in West Calder, open every Monday evening from six to seven o'clock in the Public School. Another at Addiewell in the Hall there, open on Mondays from seven to eight p.m. Both are under the National Security Penny Savings Bank, Glasgow. Their last reports were issued, 25th April, 1885, which I regret I have not before me.

GAS COMPANY.

In 1871, gas was introduced to West Calder, which had now begun to assume the dimensions of a town. In the above year, the leading men of the town formed a company registered as "West Calder Gas Coy., Limited." Capital, £2,000 in 2,000 shares of £1 each.

This company arranged for the supply of gas from the works of Young's Coy., Addiewell, the quality of which is considered "fairly good"; but the price to consumers deemed "somewhat high" being 6s 8d per 1,000 feet.

Still the Gas Coy. had a severe struggle before they were able to pay their own shareholders any dividend, owing chiefly to the great outlay for pipes, &c. Now, however, they are paying $3\frac{3}{4}$ per cent.—not a bad dividend in these hard times.

CO-OPERATIVE STORE.

West Calder possesses one of these popular Working Men's Establishments, for the purpose of purchasing provisions and clothing of all sorts, as well as many other articles in ordinary use, at the lowest possible prices whereby to save the *labour* and *on-cost* of middlemen.

The importance of the West Calder Co-operative Society, Limited (established, June 1875; and whose operations have been increased and extended at various dates since), can be seen at a glance from the following official figures:—Share capital, £4,588; membership, 696; annual business (1884-5) over £36,000, including small branch at Cobinshaw.

CHAPTER XXV.

MINERALS OF THE PARISH ; LIME-WORKS.

The following interesting account of the minerals of West Calder parish is from the pen of Mr David Mackie, an intelligent miner residing in West Calder.

“ A great variety of minerals crop out in this parish, comprising about eight hundred fathoms in all.

Beginning at the west end of the parish, we find at Muldron a seam of ironstone-balls. This seam is known by the name of “ curley ironstone ”, and has been worked for many years by different companies.

The next mineral of importance and somewhat lower down, is the far-famed Leavenseat limestone and shale. This shale, which has to be taken out in the working of the limestone, was, for many years, thrown aside as useless, but has of late been converted into paraffin oil. About one hundred fathoms below this limestone, we get a very valuable bed of freestone, which has for many years been extensively quarried by Mr Andrew Mitchell, contracting builder, who has erected many of the largest buildings in the town of West Calder with stone from this quarry, which is also famous for making grinding-stones and scythe-stones. The quar-

ry is on the Belhaven estate ; and the limestone lies fifteen feet above the splint coal six feet thick. About eighty fathoms below this freestone, we come to the Woodmuir limestone, which is about five feet thick, but very little of this limestone has been worked. Fifteen feet below this limestone, we get a seam of splint coal about fifteen inches thick of very fine quality ; but on account of the thinness of the seam, it is difficult to work. Fifteen feet below this coal, we get the main coal, two feet nine inches in thickness, which has been worked somewhat extensively on Woodmuir. Ten fathoms below this coal is a seam of coal two feet four inches thick known as the smithy coal, which has also been worked to some extent. Six fathoms below the smithy coal, there is a coal known at Woodmuir as the quarry coal. This seam is divided into four sections with ribs of fireclay, and is a good seam of coal about four feet thick, but rather difficult to work so as to keep it free from the fireclay. There is a similar seam at Longford and Loganlea known as the maincoal, which is free of fireclay ribs at these places, and the thickness from two feet six inches to three feet. Ten fathoms below this coal, we come to the best coal in the parish, known as the big coal, or the Wilonton main coal. At Woodmuir, it

is divided into three sections:—head coal, two feet; fireclay, two feet; bottom coal, two feet, with two inches hard rib in the centre. These have been worked for many years as house coal and steam coal, but are now principally made into coke of an excellent quality, a great number of coke-ovens being in operation at Woodmuir. Twenty-six fathoms below this coal, we come to the Wilsonton gas coal about ten inches thick, very little of which has been wrought.

About one hundred fathoms further down, we come to the Lake Stone, which lies at the bottom of whinstone. This Lake Stone has been quarried for many years on the farm of Rusha, and is principally used for lining bakers' ovens. The whinstone lies about due south and north across the parish, and is supposed to be the same as that at Bathgate in which the silver mines are.

A small vein of lead ore was discovered a number of years ago in this whinstone, in the little burn, Scato or Scolly Burn, to the west of Addiewell Chemical Works. About sixty fathoms below this whinstone, we get a seam of limestone and coal—the limestone about six feet thick, and the coal, which lies close under the limestone, is about four feet thick. This limestone and coal appear to have been worked in olden times along the

‘crop’ from Breichwater, at Addiewell Toll, southward to Baddsmill Burn. The Addiewell Company have also wrought a portion of this lime and coal. About eighty fathoms below this limestone and coal, we come to the shale-fields, the first seam of importance being known as Raeburn’s shale, about sixty fathoms below which, we get a shale known as Grey Shale ; and, ten fathoms below that, we come to a seam of coal about five feet thick, known as the Houston Coal. This coal also appears to have been worked along the ‘crop’ in olden times near Breichmill and Blackbraes, and has also been wrought by the Addiewell Company to some extent. About twenty-six fathoms below this coal, we come to the seam of shale known as Fell’s Shale, being the first shale wrought by Mr Fell at Gavieside in the year 1862. The Addiewell Company have taken out many acres of this shale. About forty or fifty fathoms below Fell’s Shale, is another seam of shale known as the Broxburn Shale, many acres of which have been taken out around West Calder. About forty or fifty fathoms below the Broxburn Shale, we get another seam of shale known as Dunnet’s Shale, being the shale wrought by Mr Dunnet at Hermand. About fifty fathoms below this shale, we come to the lowest mineral worked in the

parish of West Calder, viz., the Harburn or Bellsquarry limestone of good quality and many feet in thickness."

Mr Mackie adds that the above is a correct statement to the best of his judgment of the minerals of the parish, from Muldron on the west to Harburn on the east, or, as he said at the beginning, about 800 fathoms altogether.

LIME WORKS.

There are three lime works in active operation in this parish. One at Harburn, where the seam is 20 feet thick, and another at Easter Torphin of 12 feet, both worked by the Coltness Iron Coy., who themselves use most of the out-put, and have a kiln at each place. The other at Leavenseat, in the west end of the parish seems rather an extensive work employing about sixty people, with steam appliances, and turns out about 55,000 tons per annum. The burned lime realises 8/-, and the limestone about 3/- per ton on railway waggon at the works. This limestone, which is wrought from the surface and also by pit, averages 8 feet in thickness, with a shale of about one and half feet above the lime. About one quarter of this lime is used for land and for building purposes, the remaining three quarters being sent to iron furnaces.

The Leavenseat lime is reported by an analyst to be of a 'superior quality,' and also 'for smelting iron in a blast furnace, a purer and better limestone could not be desired; and it is equally well adapted for building purposes and for agricultural use.'

CHAPTER XXVI.

ODDS AND ENDS.

I will now draw this history to a close with a few odds and ends.

In hunting up the history of West Calder, many things came to my notice that I was not aware of when the first of these chapters was penned, which may account for some discrepancies in these pages, while some matters have not been sufficiently noticed for want of exact information thereon. Amongst the latter, are the stone-cists, or coffins, found at Chapelton, which place may, or may not, have been a place of burial in the ordinary way or because of some battle. In many other matters, I feel the imperfection of my information, from being non-resident.

The town of West Calder, however, although now larger than many a royal, municipal, or parliamentary burgh in Scotland, has never aspired to Burghal rights, and is content with the ordinary county and parochial machinery for all such matters, save

street-cleaning and water-supply, for which purposes, I am informed, they have adopted some clauses of the Lindsay Act.

The police are under the control of the county authorities, while the cemetery is the property of a company. Although there are no less than sixteen publicans and licensed grocers in the parish, West Calder is destitute of a fully licensed Hotel. There are, however reading-rooms and a newspaper called the *West Calder Reporter*, published every Saturday, which was started, 15th September, 1883; and about 900 copies weekly were distributed *gratis* for the first year.

In September 1884, this journal came out as a one-halfpenny paper, when the average issue fell to about 700 weekly, the *bawbee* being directly accountable for the fall in numbers.

There is a Forester's Lodge and a Curling Club, of which I have no particulars.

The Mutual Improvement Association is a somewhat lively institution for the six winter months of the year, aiming, as it does, at the veritable production of embryo M.P.s; so that West Calder may yet be as celebrated for the native production of statesmen as it was for parsons, and now is for the illuminating powers of paraffin in the shape of oil and candles, not to speak of the *ammonia* of its politics.

Speaking of politics—a subject which I only approach historically—reminds me that the political aspect of West Calder parish now consists of three shades, or parties, though principally Liberal, or, perhaps more correctly speaking, radical, nursed by their respective clubs or associations, of which I subjoin the names and presidents:—1, Liberal Association, Alex. Smith, Esq., Muirhouse; 2, Conservative Association, Mr A. Mitchell, Chapelton; 3, Branch of the National League of Ireland, Mr Patrick Cosgrove, Addiewell.

VOLUNTEERS.—In March 1878 a Volunteer Corps was formed, composed of equal numbers from Addiewell and West Calder respectively, which for the convenience of battalion drill was joined to the 1st Linlithgowshire Rifle Volunteers. On Nov. 2nd, 1880 this corps was divided into two companies viz. Addiewell or F. and West Calder or G.

Addiewell F. is composed of 1 Captain, 2 Lieuts., 5 Sergts., and 71 privates. In 1885 this company on inspection passed 8 proficient earning the usual grant of £4 each; 71 efficient earning 30/- each. Captain M'Cutchon.

West Calder G. has 1 Capt., 2 Lieuts., 5 Sergts., and 66 privates, of whom in 1885, 8 were proficient and 65 efficient earning the respective grants, while 1 was non-efficient. Captain Mungle.

The drill instructor for both companies is Sergt. Joseph Lawson who served in the 42nd and 72nd Highland Regiments.

The uniform is invisible green with red facings, and bushby cap with plume.

The weapon is the Martini-Henry Rifle with the regulation bayonet, and the Armoury is at West Calder.

The commander of the battalion, whose head quarters are at Linlithgow, is Lieut-Col. Gillon of Wallhouse.

BANK.—The Commercial Bank of Scotland has a branch here which conducts the banking business of the town, and ‘draws’ upon the London and Westminster Bank, London—Agent, John Mungle.

INSURANCE AGENTS.—William Millar for Edinburgh Life and Fire; Thomas Thomson for Royal; J. Mungle for Scottish Union and National; Alexander Martin for General Assurance and Guardian Glass Plate Coy.

The old Farmers’ Society was recently revived in connection with the Western District of Mid Lothian Agricultural Association, which held a successful Show in West Calder on 10th July, 1885.

The following social and religious influences are at work in the parish, and deserve to be mentioned by name although I have no details, viz., Temperance Society; Band of

Hope ; Missionaries ; Hallelujah Army ; and two Young Men's Christian Associations, one at Addiewell and one in West Calder.

PUBLIC HALLS.—Andrew's Hall, Masons' Hall, and the People's Hall. The latter belonging to Mr John Thomson, whose halls now play such an important part in the social, religious and political affairs of West Calder, is one of the *wonders* of the town, and must be seen to be duly appreciated.

VALUATION ROLL.—The new valuation roll of the parish is more elaborate than any former one, having been issued under the new electoral law (1885), and will form a very valuable quarry for any future historian, the names of occupiers being fully given, though the valuation may be said to have reached a stationary height.

As railways and water-works are given in a separate roll, which I have not yet seen, I will give the complete figures for 1884-5, which are as follows :—

Land and heritages,	£39,455	3	5
Railways and water-works,	12,160	0	0
Total,	£51,615	3	5

While the parish can boast of many shale pits, there are only two in operation producing household coal, viz., one each at Woodmuir and Loganlea.

OLD MEAL MILLS.—At one time there were no less than five water-power meal mills in West Calder parish, one on each of the following estates:—Badds, Breich, Limefield, Harburn and Torphin; but one and all are now disused. Silent as the grave are those once busy hives of industry—the theme of many a hope, many a law, many a tale, many a song.

James Gray, author of ‘Gray’s Arithmetic’ once so celebrated in the old parochial schools of Scotland, was born in a cottage on the farm of Kipsyke in the parish of West Calder.

R. A. Smith, author of several sonnets in the once famous ‘Whistle Binkie’, may be claimed as originating from West Calder, of which his father was a native, who emigrated to England in 1773, “where he married an English woman of respectable connections,” and settled at Reading in Berkshire, where his poetic son was born in 1779.

I now thankfully draw my labours to a close by naming a few noted visitors who have honoured West Calder by their presence.

CHARLES X. OF FRANCE.—On a small knoll near Harburn House, belonging to Thomas Barr Esq., there stands a freestone monument, fourteen feet high, bearing the following inscription:—“Charles X. of France, during his exile, stood on this spot when last at Harburn, 3rd September, 1832.”

David Livingstone, African traveller and missionary, native of Scotland, born at Blantyre, Lanarkshire, 1817. Visited West Calder as the guest of his great friend Dr Young of Limefield, and laid the foundation stone of Addiewell Works, 9th August, 1864.

RIGHT HONOURABLE WILLIAM EWART GLADSTONE.—In November 1879, Mr Gladstone appeared in West Calder and delivered a stirring electioneering address in the now historical 'Mid Lothian Campaign'. For this occasion a large wooden tent was erected, which was filled to overflowing by deputations from many parts of Scotland in addition to the electors and non-electors of the district. Again in March 1880, he addressed the electors in the U. P. Church.

Lord Idlesleigh, better known as Sir Stafford Northcote, visited West Calder on the 5th November, 1885, when he addressed the electors in the People's Hall.

Mr Gladstone also addressed the electors in the People's Hall on the 17th November, 1885. I need only add, that West Calder did its *level best* to swell the triumphant majority by which Mr Gladstone was elected for the second time to represent Midlothian in the British House of Commons.

The End.

Appendix.

BADDS FAMILY BIBLE—THE OLDEST HEIR-LOOM IN WEST CALDER.

Badds Family Bible is a distinctive link of the past ; for although the version now in common use dates some 264 years back (1611), this one is older still and belongs to the period that awoke and moulded our stern, fearless forefathers of the first covenanting era, and irresistably wafts us back in thought to that time when

“ The sighs and vows
Among the knows ”

of the sparce populace of what was then known as South Calder, mingled with the *whispers* of conventicles and the *murmurs* of persecution, which still in fancy—like as the shell re-echos the ocean—echos and re-echos through all the vale from Craigmایلin to the CauldStaneSlap; and, from Headlaws Cross to the Grasmарket; as well as over every hill and glen through all broad Scotland. 'Tis by the kindness of the R.W.M. of the Thistle Lodge of West Calder that I have been allowed a private inspection of this very old and interesting Bible, which is so different from .

the one now in use that a short history of the English Bible is necessary to trace its origin and developement of which this is an intermediate stage.

To Wycliffe or John de Wicliffe, the greatest of all the Reformers before the Reformation, belongs the honour of first translating the Bible into the English language about 1378, tho' this translation was probably never printed. For one century at least none but manuscript copies of this Bible could exist; as it was not untill 1472 that Caxton introduced the art of printing into England from Germany, and I cannot trace that he ever printed a Bible. Luther's translation of the Bible into German was printed in 1522. In 1526, William Tyndale, an Oxford student, published in Flanders the New Testament in English, and four years later, some portion of the Old. This noble martyr to the cause suffered death by fire in 1536. And in the same year Miles Coverdale of Cambridge, a friend of Tyndale's, published the whole Bible in the English tongue. These were translations from the Latin Version called the Vulgate. Coverdale's translation or rather completed edition was chained to a pillar or desk in every parish church in England.

In 1537, Matthew's well-known Bible was published, which soon superceeded Coverdale's

as Cranmer, archbishop of Canterbury, obtained Henry VIII.'s patronage for it, although that king had persecuted Tyndale.

In 1539, appeared the *Great Bible* usually called Cranmer's because he had written a preface to it. The text was Tyndale's revised.

It is said the people received these gifts with joy, and that families clubbed their savings to buy a copy of the sacred volumn, still a costly purchase ; and, those who could read were surrounded by a crowd of listeners earnestly harkening to the words of eternal life. Thus even in the reign of Henry VIII, the Bible took its place as the Standard of Protestant Faith in England, but, it was not untill the reign of James VI. that it firmly took the same place in Scotland, where a fiercer struggle and ordeal had to be endured. Thus England was in advance of Scotland in that respect—a result directly due to her more ancient and renowned seats of learning, for Scotland does not seem even to have translated any Bible of its own. In 1557, however, appeared the famous *Geneva Bible*; so called because the translation was executed there by several English Divines who had fled from the persecutions of the bloody Mary. Among these may be mentioned Gilby, and Whittingham. This edition—the first printed in Roman letters and divided into verses

—was accompanied by notes which showed a strong leaning to the views of Calvin, and Beza. It was, in consequence, long the favourite version of the *English Puritans* and the *Scotch Presbyterians*. It is, however, best known as the *Breeches Bible* on account of the rendering of Genesis III. and 7th :—“Then the eyes of them both were opened, and they knew that they were naked, and they sewed fig-leaves together and made themselves *breeches*.” What the pattern or measure of those breeches were, deponent sayeth not, but the modern version in its effort to explain the matter calleth them *aprons*, the Revised Edition, *girdles*. Oft I wonder that our modern Divines pass this subject over so lightly, seeing the first sin man was charged with was :—“Who told thee that thou wast naked?” Are they afraid of the rich-robed and the jewel-fingered whom they invite to seats of honour, for the abundance they cast into the treasury!

Now a careful inspection of the Badds Family Bible convinces me that it is most probably a reprint of the Geneva Bible; for although Genesis is wanting the rest of the description is most emphatically applicable to this book which is now 309 years old, and its dimensions $12\frac{3}{4}$ inches long by 9 broad and $2\frac{1}{4}$ thick, weighing 5lb $6\frac{1}{2}$ oz notwithstanding.

ding it wants the first four books of Moses, the first leaf of the New Testament, and sundry other leaves.

The rest of the book is in wonderful preservation, considering its great age and the dangers it has passed through principally from fire.

The binding which is of thick pasteboard covered with leather is evidently more modern than the leaves, which are composed of superfine, durable, handmade paper, and printed with bold old-fashioned type, in the early English language, with copious marginal notes, references, and a few Scriptural engravings.

The first leaves being wanting it is fortunate that the dedication page of the New Testament is complete, as it is very quaint, interesting, and instructive, being as follows : —“The Halie Bible carefully transcript from Ebrew and Greek into the vulgar language, *Statute* and *ordained* Be Our Soveraine Lord King James the Sext; to be red in all Parochin Kirks and Gentlemen’s Houses, within the Realme, under paine of X pundis : The *third* part to be given to the convicters of anie ane failzing to read that Booke, to themselves for their pains, and the *twa* part to the help and relief of the pure of the Parochin. At Edinburgh, Imprinted be *Thomas Bas-*

sandyne, MDLXXVI. cum privilegio." This dedication page is of inferior paper, but it bears on two distinct places the water mark of the broad arrow or government stamp. Immediately in front of this page are two leaves of much coarser paper to which I will hereafter refer.

On looking over this Bible—which is before me as I write—I find at the end of Joshua in a quaint old hand of writing:—"I James Douglas of Badds aught this book" declaring plainly the ownership of the book and how Badds was spelt in his day.

Again at the 18th chapter of 1st Chronicles the signature of James Douglas occurs; and on the opposite side that of Robert his 6th child. At Nehemiah 5th chapter he signs himself Jacobi Douglass, with some other words I cannot make out. There is a similar signature at the 1st chapter of Job.

At the 68th Psalm is the signature of J. Douglas and the same at the 27th chapter of Ezekiel, also at the Book of Esther. At the end of Malachi (part of which leaf is injured by a knife or sword cut, and part thereof torn out), the following is written in two distinctive inks and hand writings:—"Kinloch aught this, Broun Hill, 1745." "Janet Thornton was with Mr Wardrop, 1748, 5th November, 1749."

We now come to the two leaves of coarse paper already referred to. An examination of these leaves at once reveals their extra coarseness, while the water mark on one of them shows the maker's initials and date "C. L. 1808" showing the Bible has been re-bound. On the first of these leaves and on part of the second the following is recorded in a plain modern hand of writing :—"This Bible originally belonged to James Douglas, of Baads, an extensive barony in the parish of West Calder and county of Edinburgh. After Badds House was burnt (1736 ?) it was purchased at a roup there, much injured by the fire, by Samuel Kinloch of Adie Brounhill in the same parish as appears from their authography on different places of the Bible.

Jacobus Dougless, 1693.

Samuel Kinloch was born 1700, 1st married to Margaret Morry, 8th March, 1722.

——— Kinloch, their son, born 19 Feb., 1723.

Samuel & John Kinloch born 15 Feb., 1725.

Thomas Kinloch born 23 May, 1727.

John Kinloch born 3 Jan., 1729.

Henry Kinloch born 19 Sep., 1730.

Janet Kinloch born 15 Oct., 1731.

James Kinloch born 12 March, 1734.

Helen Kinloch born 12 Dec., 1735.

Margaret Kinloch born 23 May, 1738.

Margaret Morry died the fourt (4th) July, 1742.

2nd Marriage.

Samuel Kinloch was married to Janet Thornton, 5th Nov., 1749, by the Rev Mr Wardrobe of West Calder.

Their daughter Isoble born ——

„ son Peter born ——

Samuel Seggie, grandson of the above Samuel Kinloch by his daughter Isobel, was born ——

Samuel Seggie and Margaret Simson were married at Laggan House, Island of Islay, by the Rev James Machintosh, minister of Bownmore, 13 April, 1802.

Their daughter Isobella was born Jan. 16th, 1803 and died 28th Dec., ditto.

Mary Simson born Sep. 23, 1804.

Jean Campbell born Nov. 6, 1806.

Mary Simson died Feb. 21, 1808.

Peter Simson born Feb. 19, 1810.

James Simson born Aug. 10, 1812.”

(This Bible must have been in the possession of these Seggies at one time as the following in pencil is observable on a corner of the front board at foot :—“Thomas Siggie his Holy Bible, 1827.”)

Then there follows a considerable blank space, and at the foot of the 2nd leaf in a very shaky but apparently autograph hand

There is written : " Presented to the Thistle Lodge Friendly Society West Calder by Tho. Bryce, Dykehead, 1867."

Turning over this leaf, the other page of which is blank, we again come to the New Testament Dedication Page, on the top of which in a similar hand but better style, probably owing to the better quality of paper as well as the 31 years the writer was younger : " I, Tho. Bryce, Dykehead, by West Calder, aught this Book, Sept. 1836."

Passing on through the New Testament, at the end of St Luke there is written in pencil : " Tho. Bryce, Dykehead, aged 42 years, A.D. 1836" and "Tho. Bryce, Dykehead, aged 69, 1863" evidently one and the same person who *aught* and *presented* this Bible to the Thistle Lodge Friendly Society.

At Acts 26 and 30, there is written in old ink and letters : "James Kennady Douglas, with my hand."

And lastly, and most impressive of all, we pass on to the end of that awe inspiring vision : "The Revelation of John the Divine" and there we find exactly above the words *The End*, carefully inscribed in letters of the period, by the hand I think of James Douglas himself, in an oblong block as if meant to represent the lintel of a door-way :

March 30. I Trust in God : God will me Save. 1639.
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Beneath this, there follows the record of the Kinloch family, from which evidently the names and dates have been taken and transcribed on the two modern leaves already quoted from. Amidst these names on the last page of the New Testament, the united Crown and Thistle—the ancient Royal Arms of Scotland—are plainly visible, marking finality and royal seal to The Book, which in its day and generation doubtless served to console, cheer, edify, and sustain the occupants and friends of that solitary mansion house that once stood to the southward of the village amid the wild wastes of Badds, whose inmates, free as dauntless, loved better to hear the lark sing than the mouse squeak. Badds, around which the winds sighed, howled, or scarcely breathed in their ceaseless variations. Where anon the snows of winter lay thick and deep ; or the heath, down, furze, broom, and wild grasses bloomed like one vast garden in the glorious days of summer ; where the cattle lowed, the horses neighed, the sheep bleated, the faithful dog barked, and the e'erie wild fowl answered and repeated their lonesome cries ; while the little burn whimped as it oused and purred within its half hidden bed, close to the mansion of which not one stone can now be discovered, and whose exact site must baffle the antiquary, when those officially connected

with the estate as well as those who live on or near the exact spot are all alike unable to determine where it stood. Tradition alone is all that now remains.

Oh ! if that Book could only speak !! what tales it could tell.

What little it so silently relates I have told you. We are all more or less familiar with its printed matter as given to us in our modern English Bibles, which exist in such countless numbers, variety, size, pattern, and price. Seeing this is so it is fitting that each should ask himself and herself :—Do I personally, to the best of my privileges and power, “read, mark, learn, and inwardly digest” their *summun bonum* ?

I would invite all, who have the opportunity, to inspect this ancient Bible—remembering the rack, the stake, the firey faggot, the seas of blood-blood ! The sufferings great, the trials, scourgings, threatenings, mockings, wanderings, imprisonment, banishment, martyrdom of those who first translated and preached that precious, priceless treasure—in the vulgar tongue—which they rescued and tore from comparative oblivion and superstitious rubbish, despite the deadly hatred and vengeance of zealous if mistaken priests, and nobles ; kings and queens ; and yet undauntedly

handed down to their children ; and us their children's children free, absolutely *free*.

Remembering the fire and the sword, this book seems to have escaped.

Remembering also that the prattling children, whose innocent hands have here and there defaced its pages—whether they reached the years of maturity or no—as well as the sages who owned and read its treasured lore ; as also those who heard with joy, and those who despised its winged words shall stand along with you and me amidst the universal throng gathered in front of The Great White Throne and Him that sits thereon—which St John unveils—there to hear those final words of doom :—“ Well done ” “ Depart ” for weal or woe ! May I not now, then, (though the Bible is so common and the pulpit oratory and hair-splitting thereof so nice) be excused for bluntly asking everyone *now*, e'er too late, to try if they can in truth, verity, and good conscience, write on their *own hearts*, as well as on their door-posts and Bibles, that trusting, confiding *motto* which James Douglas of Badds wrote on his—with, methinks, the dread and solemn words of St John, which he had just read, ringing in his ears—one hundred and ninety-two years ago :—“ I Trust in God : God will me save.”

If any excuse is needed for the semi-sermon-nature of this appendix, the obvious answer is that it springs from the subject in hand. For the impression left on my mind, after carefully inspecting this Bible, is that this Douglas of Badds seems to have been a God-fearing man, and that he wrote his name on this book as he advanced through its pages. And who that keeps in mind the ecclesiastical origin of West Calder Parish, and the indelible mark this made on its inhabitants, can forget the pious character for which they were long distinguished, down even to the days of my childhood, when the morning and evening Psalm duly ascended to Heaven throughout the village and parish, followed by the reading of The Word and Family Prayer. Would that it were so even now ! Preached to and lectured, as they never were before, in denominational multiple, nathless, I fear me much this enobling exercise is little practised. And that this parish, although wealthier and the people better housed, clothed and fed than their ancestors were, only the more truly resemble Jeshuran, who waxed fat and kicked. Whose fault is this ? And what will the end thereof be ?

KILLIN DEAN.

In these pages I have not hesitated to insert traditions when thought of sufficient local importance probably, or interest. In fact, I have followed on the scent of traditions, which, in some instances, led me to the historical facts on which they were founded. Regarding West Calder Burn, or Killin Water (as I find it so named on the oldest maps I have seen) there is a tradition as to how it got that name. "My grandmother told me there was an *awful battle* fought on it once," says T. S., who knows more about West Calder than most people. That view is treated and disputed in the following lines. But here is a tradition that I cannot so easily get over, and I give it as I got it. "I have often heard my father say that when the masons were digging for the foundation of *Pie Jock's* house, they most unexpectedly came upon a cellar, if not two, that no one could account for," says J. B. Now, having once seen on a small island in Keswick Lake what is pointed out as the ruins of St Herbert's Chapel, or under ground cell (see Wordsworth's *Excursionist*) I have some idea how these things were built. Sometimes they were hewn out of solid stone, as at Warkworth, Northumberland, (see Marmion,) and Hoy, in Orkney. Some people that I have

consulted, are inclined to think these vaults at West Calder belonged to smugglers, who frequented this road from Bo'ness *via* Cauld Stone Slap on their way to England, when the Excise duties were higher there than Scotland. Smugglers, however, were very unlikely to build any such place, but may have discovered its existence and used it occasionally.

A more probable theory is that it belonged to the Brewery or Malt House, said to have once adjoined this very spot. If so, it is a pity we have no history of the said brewery, which, in any case, would be a small affair, and is as likely to have *found* these vaults as to have *built* them.

Besides, how came the name KILLIN? Kil, or Kill; Kell, Cell, Sel, or Zell are all prefixes meaning a place of worship, or burial, *e.g.*, Kells, Kelso, Killin (Perthshire), Selkirk, Cellerdyke, &c., &c. With this explanation, the following lines or conversation may be worth recording:—

KILLIN DEAN.

(*A poetic disquisition.*)

FATHER. Have you heard of Killin Dean
On the Killin Water?
Have you heard of Killin Dean,
My daughter, O, my daughter?

DAUGHTER. Yes, I've heard of Killin Dean
Upon the Killin Water,
Where 'once on a time' I've oft heard say,
'There was a fearful slaughter.'

- F. I fear the story may be true ;
 I fear it may be error ;
 For Killin means the **Holy Dew*,
 More than a place of terror.
- D. I've heard it said, the Highland men
 Came down to steal our cattle ;
 I've heard it said, our Saxon men
 Resisted them in battle.
- F. It may be true ; it may be true !
 A very likely story ;
 But I maintain another view,
 And not a tale so gory.
- D. Still I know the Killin Dean
 Upon the Killin Water,
 And wonder what the word can mean
 If not a place of slaughter.
- F. Well, 'killing' is an English word,
 By Scottish tongue called killin' ;
 But if you look the Saxon term,
 It's called and written *cwel'lan*.
- D. Then what can 'Killin' ever mean,
 If not what I've been told ;
 For 'Killin Dean' is just the Dean
 Upon the Killin old.
- F. Yes, dean's a word, you seem to know,
 It means a dene or hollow,
 Where fruits and flowers profusely grow,
 Sweet pastoral life to follow.
- D. But Killin, I would like to know
 What means *that word* as well ?
 Does 'lin' mean a water flow,
 And 'Kil' means it a cell ?
- F. Yes, 'lin' may mean a water flow,
 And 'Kil' may mean a cell ;
 But the whole may mean a *man*, you know,
 And his little kirk or kell.
- D. I've looked the meanings o'er and o'er,
 And split the word as well,
 But how you find a 'man' in it
 Is more than I can tell.

* Or spray from the adjoining cascade which existed before the bridge was built on the spot, over what is known as the *Tea-Well Burn*.

- F. Well, syntax has its rules, you know,
 And prosody also,
 And every word springs from a cause,
 And just means *so and so*.
- D. Killin, Kil-lin, could you define,
 Or spell another way?
 For vowels two there only be,
 And each must have its sway.
- F. Yes, daughter, that is very true,
 But words oft change their spelling;
 Just add an 'n' you make it Linn,
 And Kil, his place of dwelling.

*Saint Marnock and †Saint Winning
 Were saints of great renown;
 But the Culdee Kyrk had many more
 In country and in town.

Saint Cuthbert was the patron saint
 From Ayr to Lindisfarne;
 But Cu'bert he is called to-day
 By Maxwell and by Heron.

So I infer that good SAINT LINN
 Did on the Cleuch Head dwell,
 And there, 'tis not so long ago,
 Was found his sainted cell.

John Thomson's curious castle stands
 Where stood that Pictish dwelling,
Above which, by a curious fate,
 The Auld Kirk Bell keeps knelling.

Flow, murmuring Killin Water, flow
 To fructify this vale!

Blow, whispering breezes blow
 While I relate this simple tale:—

Those builders were amazed to find
 This 'cellar' where it stood;
 And there are those alive who mind
 Their *superstitious mood*.

The *founde*, 'twas thought, was *virgin soil*
 Of heathy bent and moss;
 But strangely did their heart recoil
 When they found the place was 'bess.'

*Kilmarnock. †Kilwinning.

A thousand years and more had buried
That Culdee cot and kell,
Where Hermit Linn was wont to pray
In *sancted* Killin Dell.

Hither, came the maid and swain
To bless him, and *be blest* ;
And many an anxious weary soul,
With council, he refresh'd.

Here, *Woden's Woods* he dared invade,
In Druidic land of eld,
That Saxons ' Chrystyan ' might be made
And ' heathendom ' expelled.

His streaming locks were long and gray ;
No shaveling monk was he from Rome—
Requiring beads to count and pray—
But a Culdee Scot from I-Kil-Colm.

Long, long, was his beard,
'Twas long and gray
And flowing forth like
The cascade's spray.

Well learned in Holy Writ
Was he, I trew,
And chanted oft of ' Aaron's
Beard and Hermon's Dew.'

' And how the Nazerene
He typified,
Wore unshaven locks
Until he died.'

' Died a death
So sad and sore,
When the whole world's sin
He uncomplaining bore.'

' Hark, hark to me
And look to Him,
And a New Life
Tho'lt soon begin.'

' For Sion is the chosen seat,
Where the Almighty King
The promis'd blessing has ordain'd
And life's eternal spring.'

Religion, pure and pristine,
 Well knew this Culdee Scott,
 And, somewhat thus, he did intone
 The *Apostle's Creed* I wot:—
 “I steadfastly believe in God—
 The father of all might—
 Who made the lower world, and all
 The glorious worlds of light.
 And I believe in Jesus Christ,
 The everlasting Word,
 The Almighty Father's only Son
 And our most glorious Lord.
 Conceiv'd by th' Holy Ghost, and of
 The Virgin Mary born ;
 By Pontius Pilate doom'd to bear
 Most bitter pains and scorn ;
 Was crucified and, for a time,
 Both dead and buried lay ;
 Descended into hell and rose
 To life on the third day ;
 Ascended up to heav'n, and there,
 At God's right hand, is plac'd—
 From whence he shall return to judge
 The quick and dead at last.
 I likewise firmly do believe
 O, Holy Ghost in thee,
 The holy universal Church,
 And Saints' community.
 Forgiveness of repented sins,
 (Through Christ our sacrifice),
 The resurrection of the dead,
 And life that never dies.”

E'en hunters, rude,
 Half-clad, half nude,
 Who passed his bower
 At mid-night hour,
 O'erpowered by fear
 Would list to hear
 His vigil prayer
 That filled the air—
 As was his wont
 At the holy font—
 ‘For the world asleep
 In sin so deep.’

Thus did those hermits
 In their day
 Prepare *these lands*
 For the Saviour's sway,
 When God his purpose
 Would fulfill
 That the 'Isles of the sea'
 Should do his will.

MEMOIR OF THE REV W. FLEMING: EXTRACTS
 FROM.

Rev William Fleming, A.M.

Born in Edinburgh, 15th February, 1777. His parents were members of the Secession Congregation in Bristo Street, and afterwards in Rose Street, formed by a disjunction from Bristo Street Congregation. His father, who was a builder, died when he was only 13 years of age. His widowed mother saw her son, who was an only child, very creditably through the University of Edinburgh and the Divinity Hall at Selkirk. Having attended the Theological Hall four sessions instead of five, which was the regular course, he was, in consequence of the scarcity of preachers, at the time licensed by the Associate Presbytery of Edinburgh to preach the Gospel on the 13th June, 1797. He was thus, at the period of his license, not quite 21 years of age; but, though a young preacher, he was not a novice. Some of the old people in the neighbouring congregations, who yet remember his first appearance in the pulpit, speak of him as

having been distinguished then for the Scriptural ability and acceptable style of his discourses. He produced at once a favourable impression, by his preaching, upon the congregation of West Calder, to which there is little doubt, according to a current report, his youthful appearance and fine expressive eye somewhat contributed to the valuable acquirements which he gave evidence of possessing. He appears, accordingly, to have been called by that congregation very soon after he was licensed ; for he was ordained on the 29th March, 1798. The congregation was at that time a new congregation, having had its origin in a recent unpopular settlement in the parish, but was chiefly made up by disjunctions from the neighbouring congregations of Whitburn and East Calder. The whole amount of the membership at the period of Mr Fleming's ordination was just ninety. Under his ministry, however, it greatly increased and flourished, so as to number, at one period, almost 400 members. While the congregation was in its infancy, Mr Fleming had to suffer considerable inconveniences from the inability of the people, not merely to erect a manse, but to pay his stipend of £60 ; but he bore not only all patiently, but even with good humour, sympathising with and encouraging the people instead of complaining. He himself thus

refers, in his own peculiar graphic manner, to this portion of his history in a very impressive address, delivered at Stonehouse, in explaining the Synod's New Scheme for Missions and aiding weak congregations. "A young man," he says, "was settled on a stipend of £60. What were called the dear years of *1799 and 1800 arrived. At that time, the treasurer of the congregation waited upon the minister and presented him with £5 as the whole of the half-year's stipend that could possibly be raised. The grief of the good man, in being obliged to do this, was very great. The minister was then in the bouyancy of youth and knew that an aged mother was able to supply his wants; and therefore, when the treasurer would have comforted his minister, the minister had to comfort him by the Scotch expression of hope that 'aiblins things would mend'. In the kindness of Providence, things did mend; and without any foreign assistance, the congregation flourished." I may mention, Mr Fleming adds that "the minister referred to is the person who now addresses you." For about six years after his ordination, he lived in private lodgings, during which time his

* The distress in West Calder at this time is also evidenced by the extraordinary amount of money required and expended upon the poor about this period, as shown at pages 104 and 106, which see.

excellent mother, who saw all her wishes and hopes fulfilled in her promising son, died. "They were," as a friend personally acquainted with them both expresses it, "warmly devoted to each other's happiness, and afforded a beautiful example of the domestic comfort resulting from the exercise of maternal affection on the one hand, and filial piety on the other. On the manse, however, being finished, which it was after considerable delays and difficulties, he commenced house-keeping, and on the 25th of September, 1806, was happily united in marriage to Janet, eldest daughter of the late Mr Dick, merchant, Bathgate, a gentleman distinguished for his unbending integrity as a man, his fervent piety as a Christian, and his public zeal as a member of the Secession Church in that town. As Mrs Fleming still survives to lament her loss, it would be a violation of delicacy to say all of her that might with justice be said; but less cannot be said than that she was every way a help-meet for him, adding, not only to his happiness as a man, but to his respectability and usefulness as a minister. With him she trod the path of life for nearly forty years, bringing up a family of six sons, two daughters, besides three other children who in infancy or childhood were laid in the grave, and now has the satisfaction of seeing two of these engaged, like their father, in

the honourable work of the ministry ; these were the Rev John Fleming, Inverkeithing, and the Rev James Fleming, Whithorn, and all of them occupying useful stations in society."

Mr Fleming is described as a 'respectable' preacher, Scriptural and earnest rather than brilliant or profound—preaching which came home to the hearts as well as to the understanding.

As illustrating his readiness as a preacher, he upon one occasion (a week-day evening), at Longridge, preached an eloquent sermon of which he afterwards admitted, "it was all prepared on horseback after leaving my own house"—or during a ride of about six miles. It must have been a quiet roadster that sermon was composed upon.

" His steed and he right well agree ;
For of this pony there's a rumour,
That, should he lose his eyes and ears
And should he live a thousand years,
He never will be out of humour."

Being considered a preacher above the average, he was twice sent to London by the Synod, to supply Mile's Lane pulpit in 1818, and Wells Street in 1828—a greater event in those days than the same would be considered now, owing to the difference in the cost and mode of travelling. In short, he was considered a preacher of the *Evangelical* type. "It must be added, that Mr Fleming

preached the all-important truths of the Gospel visibly, like one in earnest. It was evident he believed and therefore spoke. His manner was earnest, and his language earnest. In his private intercourse, he could be mirthful and even jocular ; but all this was banished when he entered the pulpit." After Mr Fleming had been some time in West Calder, he commenced taking in a few young men for board and education. This was not done from mercenary motives, although his very limited income would have furnished a reasonable excuse for doing this, nor were the labours of tuition suffered to interfere with his duty to the congregation. The door was open to this new sphere of action and usefulness in quite a providential manner. The Rev Dr Muckersy, the minister of the parish, who had kept, for many years, a boarding educational establishment, having, at one period, an application more than he could accommodate, recommended the individual to Mr Fleming. This unsought-for opening was embraced by Mr Fleming, and formed for a number of years, not only a source of seasonable addition to his income, but a new opportunity of doing good. His establishment was limited for a short time to four pupils whom he taught himself. Afterwards, however, it was in-

creased to six or eight pupils, for whom a tutor was regularly kept, he himself simply superintending the whole and thus he was left to give his almost unabridged labours to his congregation. Mr Fleming was, in many respects, singularly qualified for conducting such an establishment. He possessed that cheerful, lively humour, which tends so much to attract and attach the young, and accordingly he was a universal favourite with children.

We understand from a brother, who had access to know, that he frequently, as a sequel to the catechetical exercises of the Sabbath evening, read to his pupils and children, short papers composed on purpose, two of which were published and proved interesting and popular tracts, namely, "Anthony Priault" and "The Orphan Boys".

The writer can say in his own name, and he is confident in that also of every member of the presbytery all of whom were Mr Fleming's juniors at the time of his death, that a kinder, warmer, or more considerate friend it was hardly possible for any to possess. Nor was it only towards ministers of his own denomination that Mr Fleming acted the friendly part. He lived also on the most friendly terms with ministers of the Establishment, particularly with Mr

Muckersy, the minister of the parish, and this, in the latter case, uninterrupted till that gentleman's death—a friendship the more honourable to both parties, as the settlement of Dr Muckersy in that parish was the immediate occasion of the secession in West Ca'der. But, indeed, Mr Fleming had so much the spirit of the Christian and so much the manners of the gentleman that it would have been almost impossible for him to be on any other than friendly terms with any Christian minister.

Perhaps, however, to see Mr Fleming to most advantage was to see him in his own house in the midst of his family. Never were the minister, the husband, the father, more beautifully united and harmonized than in him.

Mr Fleming's course of life, both personal and ministerial, was very uniform from the period of his settlement in 1798 to that of his death. It never exhibited the roar to the torrent. It never shewed the stagnancy of the pool. It was an equally flowing stream, agreeable to himself and useful to all connected with him. But though there were no stirring events in his ministry, it was acceptable, and it is believed in many instances decidedly profitable. As the result of this, his congregation grew from a mere

handful to a highly respectable size ; and, at the time of his death, after suffering considerably severe losses by emigration and otherwise, numbered 300 members in actual communion. A very few years before his death, he was, indeed, tried by some unpleasant dissensions within his congregation, and at the same time by hostile attempts from without to sow error and create division. It was the solitary public trial of his life ; and although it would be saying too much to assert that he did not make a single false step in these painful occurrences, (we claim not perfection from Mr Fleming, any more than from others,) this may be confidently affirmed, that he passed through the trial without his ministerial character or his personal respectability being in the least impaired. He lived, too, to see these dissensions allayed, and enjoyed the privilege of leaving the congregation in a peaceful and prosperous condition.

After 48 years of labour, during which he had been almost an entire stranger to ill health, having been only one Sabbath laid aside from preaching, he was some months before death visited with premonitory symptoms of the disease, which terminated his useful life, but were not of such a serious character as to create alarm.

The winter communion in his congregation, which was to be on the second Sabbath of December, was at hand ; and, expecting as usual to take his place in the pulpit, he had prepared his discourse previous to the fast-day. It was, however, the will of his Heavenly Father that his place should be that day on the death-bed instead of in the pulpit.

On the morning of the fast-day, he was, on rising from bed, struck with paralysis, which at once deprived him of his speech and of the power of his right side. He retained, however, the consciousness, and was able in a great measure to indicate his wishes.

On the night of Thursday the 18th December, it was obvious that his change was at hand. We committed him in prayer to God. His breathing grew more feeble. His family gathered around his bed. Every member expected his death. His eyes opened fully ; he gave a few slow but easy respirations ; and the spirit had fled, we trust, to join the general assembly of the redeemed in heaven.

Of the esteem in which Mr Fleming was generally held, we have a gratifying proof in the existence of a very handsome tablet, which has been erected in the *church in

* This church is now razed to the ground ; but the tablet has been preserved and removed as a precious relic to the new U.P. Church.

which he so long ministered, by the congregation assisted by heritors of the parish and other friends, and which bears the following inscription :—

Blessed are the dead who die in the Lord. Sacred to the memory of the REV WILLIAM FLEMING A.M., for nearly 48 years pastor of the United Associate Congregation of West Calder. Through grace he devoted to the glory of his Redeemer the powers of a mind discriminating, enlightened and profound, and a heart glowing with love to God and goodwill to man. His unaffected piety, suavity of manner and great personal worth endeared him to his people and a large circle of friends by whom his memory will long be cherished. In the full assurance of hope, he fell asleep in Jesus on 18th December, 1845, in the 69th year of his age and 48th of his ministry.

“BE YE ALSO READY.”

In the south-east corner of the old church-yard, inclosed within an iron railing, lie the mortal remains of Mr Fleming, his wife, and three of their offspring. Many a sick bed he had cheered and soothed ; many a mourner, condoled and comforted ; and many a funeral he had attended in that old church-yard, where he himself was destined to sleep, and where, with sorrowing heart, he had laid his ‘little ones’, who were not lost but gone before.

Reader, this church-yard, long a *hideous sight*, is now as respectable as any in the land. So you may visit the spot without having your feelings harrowed. Should you, however, find the gate carefully locked, you will please excuse the circumstances of the case, as the Scotch are in a very poor degree possessed of the finer feelings of *reverence for the dead* that exists in England and other lands. Hence the church-yards are not open here as elsewhere ; but should you gain admittance and hie to the spot, you will find the following inscribed on the humble tombstone :—

1841.

Here lie interred, the remains of Henrietta and Catherine, daughters of the Rev William Fleming A.M., who died in infancy. Also, Henrietta, his third daughter, who died 19th February, 1827, aged 7 years. Also, the Rev William Fleming A.M., who was born 15th February, 1777 ; ordained, 29th March, 1798 ; and died, 18th December, 1845. And Janet Dick, his wife, who was born, 1st May, 1782, and died 17th June, 1863.

AMUSING ANECDOTE OF DR MUCKERSY AND MR FLEMING.

Dr Muckersy and Mr Fleming were, upon

one occasion, summoned to Mid Calder to appear before the Sheriff on their respective appeals against being assessed for 'keeping a man servant'. The case illustrates how the net of the law is sometimes very vexatiously stretched for the purpose of extorting money. It also shows the shrewd sense of wit and humour possessed by the worthy Dr, as well as the close intimacy between these two divines.

Riding together on horseback to Mid Calder—on the very horses that were indirectly the cause of their trouble—seeing they were charged duty for keeping 'a man-servant to groom their horses and sort their gardens'. The conversation naturally turned upon their grievance in this matter. Mr Fleming thought he had no right to be charged with duty as he did not keep a man-servant in livery, which he supposed to be the meaning and purport of the tax. Not so, thought the worthy Dr, who kept his own counsel, but kindly ventured to predict to Mr Fleming, "you will have to pay and I'll get off free". "How is that?" demanded Mr Fleming; but the Dr's Scotch caution simply allowed him to reply, "well, you'll soon see". When the respective cases were called in court, it so chanced that Mr Fleming's was first, and upon being asked by the judge, "Do you

deny keeping a man-servant?" Mr Fleming answered, "no, but I only keep him to sort my horse and garden, and not for personal attendance in livery". "You must pay for all that," coolly answered the judge while signing the award in favour of the taxgatherer. On the Dr's case being called, the same question was asked, "Do you deny keeping a man-servant, &c.?" to which the Dr replied, in the loudest tones of his remarkably rough voice, "*I do*, my lord! I keep no man-servant for Nanna Nathan sorts my horse and delves my garden". This cool rejoinder fairly surprised and convulsed the court, judge and all having a hearty laugh at the shrewdness of the Dr and the evident *blunder* of the assessor. Nanna, it appears, was one of a class fast dying out in Scotland, who, like John Grumblie's wife, could *either milk the kye or haud the pleugh*. While old John Liddle was Mr Fleming's *man-servant*, for whom he had to pay as the Dr had shrewdly guessed would be the result, though he took care that the fun should be enjoyed in open court, where Mr Fleming laughed as hearty as any.

THE END OF APPENDIX.



